GODS ARROW AGAINST ATHEISTS

By Henry Smith.

LONDON:
Printed for *John Wright*, at the sign of the Kings-head in the Old-Bayley, and *George Sawbridge*, at the Sign of the Bible on Ludgate-hill. 1656.

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A Table of ſuch Chapters, as are handled in this Book following.

IN the firſt Chapter, is contained the abſurdity of Atheiſme and Irreligion, with the confutation thereof.

In the ſecond and third Chapter, the Chriſtian Religion is approved to be the only true Religion, againſt the Gentiles and all the Infidels in the world.

In the fourth Chapter, the Religion of Mahomet is confuted.

In the fifth Chapter, the Church of Rome is diſproved to be the true Church of God.

In the ſixth Chapter, the Browniſts and Barrowiſts, with their deteſtable Schiſmes are confuted, and our Church approved to be the only true Church of God.

A Table of such Chapters, as are handled in this Book following.

GODS ARROW AGAINST ATHEISME, AND IRRELIGION.

CHAP. I.

That there is a God, and that he ought to be worshipped.

ATheisme and Irreligion was ever odious even among the Heathen themselves: insomuch as that *Protagoras*, for that he doubted whether there were any God or no, was by the Athenians banished out of their country. *Diagoras* was such a notorious Infidel, that he held ther was no God; him, and all such like Atheists the very Heatheas have abhorred and detested, as being more like rude beasts, then reasonable men: for *Cicero*, the Heathen Philosopher doth condemne them all, and further saith, *there was never any Nation so savage, or people so barbarous, but alwayes confessed that there was a God?* whereunto they were led even by the light of nature, and naturall instinct. For, the very same is confirmed by the common use of all Heathens, in lifting up their eyes and hands to heaven, in any sudden distresse that commeth upon them. Yea, by experience of all ages it hath been proved that Atheists themselves, that is, such as in their health and prosperity, for more liberty of sinning, would strive against the being of a God, when they came to dye or fall into great misery, they of all others would

1. *Arg.* *Consent of the Heathen, and confession of all Nations.*

Cicero lib. de natura Deor.

2. *Arg.* *Instinct of Nature.*

Tertul. in Apolog.

Seneca lib. 1. de Ira. shew themselves most fearful of this God, as *Seneca* himself declareth: insomuch as *Zeno* the Philosopher was wont to say, that it seemed to him a more substantiall proofe of this matter, to hear an Atheist at his dying day, preach God (*when he asked God and all the world forgivenes*) then to hear all the Philosophers in the world dispute the point: for that at this instant of death and misery, it is like that such do speak in earnest and sobriety of spirit, who before in their wantonnes impugned God. It is remembred of *Cajus Caligula* (that wicked and incestuous Emperor) that he was a notable scorner and contemner of God, and made no reckoning of any other to be God but himselfe; yet this abominable and wicked Atheist, as God left him not unpunished (for by his just judgement he was slain by some of his own officers:) so whilst he lived, he was wont (as the Historiographers report of him) at the terrible thundering and lightning, not only to cover his head, but also to get himselfe under his bed, and there to hide himselfe for feare. Whence I pray you, came this fear upon him; but that his owne conscience did tell him (howsoever in words perchance he would not affirm so much) that there was a God in heaven, able to quaile and cast down his pride and all the Emperours of the world, if he listed, whose thunderbolts were so terrible as that justly by his own example he shewed, he was to be feared of all the world? And hereof it is that some say, that God is called *Deus*, of the Greek word *Theos*, which signifieth fear, because the fear of him is planted and ingrafted in the very natures and conscience of all reasonable creatures, yea even in the conscience of the greatest contemners, and rankest Atheists of the world: who, say what they list, and do what they list, yet shall they never be able to root out this impression: namely, that there is a God, whose feare is ingraven in the hearts of all men. And whence, I pray you, commeth shame in men after an offence committed: Or why should men (by naturall instinct) put a difference between vertue and vice, good and evill, if there were not a God, who because he loved the one, and hated the other, hath written that difference in every mans heart?

3 *Arg.* Confession and experience of Atheists themselves

Sueton. in Calig. 3.51. Dion. in Caligula.

4 *Arg.* Difference and conscience of good and evill.

Therefore

Therefore conclude, that every mans knowledge, conscience, and feeling, is instead of a thousand witnesses to convince him whosoever he be) that there is a God which is to be feared, which hateth iniquity and wicked wayes, and which in time of trouble and deep distresse is to be sought unto for refuge and releife, as the acts of the very Heathen themselves do plainly demonstrate.

2 Moreover, as God is to be felt sensibly in every mans conscience, so is he to be seen visibly (if I may so speak) in the creation of the world, and of all things therein contained, for that this world had a beginning, all the excellent Philosophers that ever were, have agreed, except *Aristotle* for a time, who held a fancy, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held the contrary, in his book *De mundo*, which he wrote to King *Alexander* (which book *Justin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then, who it was that made it? If you say it made it self, it is absurd: for how could it make in selfe before it selfe was made, and when it had no being at al? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonstrative) that a greater & more excellent thing then is the whole world put together; yea, that something which was before heaven and earth were made, was and must needs be the maker and framer of this world: and this can be nothing else but *God the Creator of all things*, who was before all his *Creatures*, & is termed in the sacred writings, *Alpha* and *Omega*, the first and the last, for that he only was without beginning himself, and shal be and remain without ending. For he is eternall, being the *Primus Motor, and the only Almighty Creator of all things*. So true it is which *Paul*

5. Arg. The Creation of the world.

Vide Plutarch. de placit. philos. Aristot lib. 8. Aristot. lib. 8. de mundo, & vide Plot. l. de mundo Iustin. in Apolog.

Rom. 1. 20. the Apostle doth testifie, when he saith, *that the invisible things of God,* (that is, *his eternall power & divine Essence*) *are seen perfectly in the creation of the world, being perceived by his works which he hath made.* If therefore men would but cast up their eyes to heaven and from thence look down again upon the earth, and so behold the excellent beauty and building of this world, they cannot be so sottish or dull conceited, but they must know there was and is a God which was the maker of them: and be moved in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others have affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men have their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but man (who for his beauty and excellency is called in Greek *microcosmos*, the little world) still we shall be enforced to acknowledge God the Authour of us, *the Father and Creator of us.* So true is that which *Paul* the Act. 17. 29. Apostle noteth out of the Poet *Aratus*, which saith, that *Ejus progenies sumus*; We are the issue or off-spring of God. And as true it is, which he further saith in that place, that in *him we live, move, and have our being.* And therfore we owe all dutifull obedience and subjection unto him, which duty and nature commands us to performe in regard of our creation. For the son honoreth his father by naturall duty, and all men are naturally carryed to be gratefull to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extreame unthankfull and dissolute.

6. *Arg.* 3 Not onely the creation of the world, and of all things therein contained, doth proclaime that there is a God, who is to be honoured for his infinite extended authority and almighty power (for he made all things of nothing, only he spake the word, and they were created,) but his daily blessings and benefits sent downe upon the earth, do shew also *there is a God*, which is provident, and hath care of men, and therefore of men to be praised, thanked, and glorified for ever.) For true it is which Saint *Paul* saith in this

The mercies and blessings of God Heb. 11. 2. Gen. 1.

this behalf, that *God left not himself without witnes, when he bestowed benefits from heaven, giving unto us rain and* Act. 14. 17. *seasonable weather, and filling our hearts with meat and gladnesse.* By means of these and all other his blessings, men might, and stil may daily be induced not only to believe that there is a God from whom they receive all these, but also to acknowledge and attribute all praise and thanksgiving unto him, as to their first principall and speciall benefactor. For the Oxe doth know his owner, and the Asse his Master, feeder, and maintainer. And therefore how can it be but reasonable men should much more know God, not onely their first founder and Creator, but their daily feeder, preserver, keeper and upholder? For so oft as they think upon these things, and see and have them, they cannot chuse but be put in mind of God the sender and author of them all, and be moved with a gratefull mind towards him: And hereof is it that he is called *Deus, à dando, Of giving:* And in English we call God *quasi good*, because he is only and perfectly good of himselfe alone, and the giver of all goodnesse, and of all good gifts and blessings unto others; from whom, as from the fountaine, all benefits whatsoever doe come, descend flow and be derived unto them. Matth. 19. 17. Jam: 1. 17. Rom. 9. 16.

4 I might here show how God is also knowne to the world by his judgements upon wicked and unrighteous people, whom divers times he maketh visible examples of his severity and justice (if men did well consider them:) for hereby also hath God manifested himselfe, as *Paul* the Apostle teacheth. These premises, I trust, may suffice, (if there were no more to be said:) for by them we may easily see and prove, that there is a God which created the world, and all things therein; which preserveth and upholdeth the same with his mighty puissance, supporteth the earth, and all the creatures thereof with his providence and helping hand. Yea, besides the Heavens and the Earth, which are the worke of his hands, every mans owne conscience doth plentifully teach (as I said before) *that there is a God, which is to be feared.* For howsoever many a man that hath spent his life in a wicked way, and most damnable course, could 7. *Arg. The judgements of God.*

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance: yea, howsoever many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say unto himselfe (like the foole in the Psalms) *There is no God*: yet at other times his owne conscience will so provoke him, and enforce this matter, (*that there is a God*) *that with horror and dread of him*, it will make him quake, fear and tremble: for the fear of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And which (is more) a kind of devotion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men: though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, who all have some one kind of Religion or other, though all find not the right Religion, All be devoted to the worship of God, howsoever all do not finde out the true God, nor his right manner of worship, but worship him according to the devices of their own braine. Considering then that there is no Nation under the Sunne so barbarous (nor ever was) but aimed at the worship of God, and either worshipped him, or something else in his place: it appeareth to bee a most vaine and foolish conceit which Atheists sometimes utter; namely, that Religion is nothing else but a matter of policy, or a politicke device of humane invention: for it is evident, that religious affection to worship God is naturally seated (and ever was) in the hearts of al men: and the conscience of every man, even of the greatest scorner and contemner of God, which sometimes trembleth before his judgement seat, doth abundantly testifie, that a religious devotion of feare towards God is bred and borne with every man, and therefore it cannot be any policy of humaine invention: in as much as if there were no lawes of men, yet this religious affection to worship God, and the fear of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

Psal. 14. 1.

all men living, how rude, ſavage or barbarous ſoever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the aire, and ſaw the flaſhing flames of lightening about him, to run under his bed, and to hide himſelfe for fear of this terrible and great God: or what maketh the rankeſt Atheiſt in the world in the like caſe, and at the like tempeſt to do the like? Or what made the Heathens in any dangerous or ſudden diſtreſſe to lift up their eyes or hands to heaven, mightily to fear and to be aſtoniſhed? None can ſay it is the law of men, for no law of men doth inforce this attempt. But it is a naturall inſtinct of the *fear of God*, (whom he hath offended, and whoſe vengeance he dreadeth, and from whom he thinketh ſuccour may come) ſeated in all mens hearts even from their Nativity, which doth make him to fear, and cauſe him to ſeek to God for refuge. Let this therefore remaine firm and moſt undoubted: *That the fear of the great God, and a religious diſpoſition to worſhip the ſame God, is not inforced by the laws of men, but naturally ſown in the hearts of all men*, though al find not out, nor obſerve the right religion. Let us therefore now ſeeke and ſearch out which is *the true Religion*, which is acceptable to God, and which is without wavering and doubting, is to be obſerved of men. For all Nations and people have a kind of religion (as I ſaid before) but all have not the true and right religion,

CHAP. II.

Wherein, and in the next Chapter is ſhewed that the Chriſtian Religion, is the only true Religion in the world, and wherewith only God is pleaſed.

IN ancient times all the world was divided and diſtinguiſhed into Jewes, and Gentiles; and this diſtinction doth, and may ſtill remaine among us: if therefore I can prove the truth of this our Chriſtian Religion againſt both Jewes, and Gentiles, I ſhall then prove it againſt all the world,

Christian religion proved to be the true religion against the Jewes: because Christ is the Messiah.

world. In this Chapter I will first prove it against the Jewes, and in the next against the Gentiles. Concerning the Jewes, they wil easily grant our Religion to be the true Religion, if we can prove Jesus Christ (whom we beleeve to be that *Messias*) which was foretold by their Prophets, being the true and undoubted Prophets of GOD. And this wee are sure may easily bee proved: and therefore in vaine doe the Jewes looke for any other *Messias, then he that is already come,* namely. *Jesus Christ our Mediator, Saviour and Redeemer, in whom God his Father is well pleased and for whose sake (if we beleeve in him) he wil not be offended with us, but be reconciled to us & save us.* Whatsoever was foretold to belong unto their *Messias*, is fully performed, and perfectly accomplished in our Jesus Christ, and in no other: and therefore our Jesus was and is the true *Messias*, and no other. Let us herein consider the marks of the *Messias*, whereby he might be known: and so shall we see that our Saviour Jesus Christ is the only true *Messias*, and none but he.

Christ the true Messiah.

The general and main argument.

Psal. 18. 22.
Esay 6.
Deut. 28.
Esay 55.
Esay 53.
Dan 9.

The first proofe that Christ was the Messias.

1. One mark for us to know the *Messias* by, is, that when he came, he should not be known or acknowledged to be the *Messias*, but should be rejected and refused of the Jewish Nation, to the end he might be put to death amongst them, according to the fore-appointment and determinate councell of God: for had they received him for the *Messias*, they would never have used him so shamefully as they did, neither should he then have been slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that he should be refused for the *Messias* of the Jewish Nation, and of the cheifest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore, if the Jewish Nation had received our Jesus for the *Messias*, it had been an undoubted argument that he had not been the right *Messias*; so on the other side, because they did refuse him, it is a very strong perswasion to us, that he was, and is the very true

Messias

Messias indeed. In vain therefore it is, if any do look for such a *Messias* as should be wholly received of the Jewish Nation: for none such was promised, yea it was foretold (contrariwise) that he should be refused of them, as our Jesus was: that so he might be made an offering for sin, according to the pre-ordination of God.

2 It was foretold of the *Messias*, that he should be born of a virgin, *Esay.* 7. 14. That the place of his birth, should be *Bethlem*, *Mich.* 5. 1. That at his birth all the Infants round about *Bethlem* should be slain for his sake, *Ier.* 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented in the Temple of *Ierusalem*, for the greater glory of the second Temple, *Mal.* 3. 1. That hee should fly into *Egypt*, and bee recalled thence again, *Hos.* 11. 2: That a starre should appear at his birth, to notify his comming into the world, *Num.* 24. that *John Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luk.* 1. 17. *Mat.* 11. 10. 14.) should bee the Messenger to go before him, and to prepare the way, and to cry in the desert, *Mal.* 3. 1. *Mar.* 1. 2. *Esay.* 43. After this, that hee should begin his own preaching with all humility, quietnesse, and clemency of spirit, *Esay.* 42. 2. That hee should be poor, abject, and of no reputation in this world, *Esay.* 53. *Dan.* 9. *Zach.* 9. *Ier.* 14. That he should do strange miracles, and heal all diseases, *Esay.* 61. 1. That he should dye and be slain for the sinnes of his people, *Dan.* 9. *Esay* 53. That he should be betrayed by one that put his hand in the dish with him, and was his own Disciple, *Psal.* 41. vers. 9. and *Psal.* 55. vers. 13, 14. That he should bee sold for thirty peeces of silver, *Zach.* 11. vers. 12. That with those thirty peices, there should be bought afterwards a field of potsheards, *Jer.* 30. That hee should ride into *Ierusalem*, upon an Asse before his Passion, *Zach.* 9. 9. That the Jews should beat and buffet his face, and defile the same with spitting upon it, *Esay.* 50. 6. That they should whip his body before they put him to death, *Esay.* 53. 2. *Psal* 37. 18. That they should put him to death among theeves and malefactors;

1 Many other
2 particular
3 proofs.
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20 cors: Esay 53. 12. That they should give him vinegar to
drink, divide his apparell, and cast lots for his upper gar-
21 ment, *Psal.* 68. 22. and *Psal.* 22. 11. That the manner of
his death should be crucifixion, that is, nailing of his hands
22 and his feet upon the Crosse, *Psal.* 22. 16 *Zach.* 12. That his
side should bee peirced, and that they should look upon him
23 when they had so peirced him, *Zach.* 12. That hee should
rise again from death the third day: *Psal.* 16. 10. *Hos.* 6. 3.
24 That he should ascend into heaven, and sit at the right hand
of his Father (in glory and royalty, and like a conquering
potentate over-ruling all) *Psal.* 101. 1, 2. All these things and
whatsoever else belonging to the *Messias*, are found perfectly
fulfilled in Jesus Christ, and in no other. And therefore hee a-
lone and no other is the true *Messias*.

3 Hitherto have I spoken of such circumstances and ac-
cidents, as did belong unto the *Messias*, concerning his incar-
nation, birth, life, death, burial, resurrection, and ascension in-
to heaven, and there sitting at the right hand of his Father:
and also of his rejection, by Jews, and the Jewish Nati-
on: which things albeit they be very wonderful, and sufficient to
establish any mans belief in Christ Jesus our Lord, in whom
only they are found faithfully fulfilled: yet if we shall consider
withall, *the time of the Messias, his appearing*, and when he
should come into the world, our faith wil be so much the
more confirmed towards him.

Dan. 2. 39. 44 Another argument from the time of Christs comming.

Daniel the Prophet of God (who lived in the time of the
last Monarchy) foretold that there should be three Monar-
chies more, and the last of these four Monarchies greatest of
all: And that in the dayes of this fourth and last Monarchy
(which was the Roman Monarchy or Empire) the eternal king
or *Messias* should come, and build up Gods Kingdome
throughout all the world. And this hapned accordingly:
for Jesus came, and was born in the fourth Monarchy (which
was the Romane) namely, in the dayes of *Augustus* the
Romane Emperor. But yet let us go more strictly to the
matter.

The Temple of Jerusalem (as all men know) was build-
ed twice: first by King *Salomon*, which lasted about 440.
years

years, and then was destroyed by *Nebuchadnezzar* King of *Babylon*, wherefore about 70 yeers after, it was builded again by *Zorobabel*, who reduced the Jews from their Captivity. But this second Temple, for pomp and riches of the material building, was nothing like unto the first, (which the old men in the book of *Esdras*, do testify by their weeping, when they saw this second, and remembred the first, and which *Haggeus* the Prophet doth expressly testify.) And yet saith God by his Prophet *Haggeus* in the same place, that after a while, the *Desired of all Nations shall come, and then should that second house or Temple bee filled with glory, and that greater should be the glory of this last house, than of the first*: which Prophecy was fulfilled by the comming of our Saviour Jesus Christ into this second Temple: which being personally done, was of far greater dignity, and more glory thereunto, than any dignity whatsoever, was found in the first Temple builded by *Solomon*. It is therefore manifest that the *Desired of all Nations*, that is, *the Messias should come* whilest the second Temple stood. And so doth *Daniel* also shew, that the second Temple (after the building thereof) should not bee destroyed, untill the *Messias* were first come and slain. And *Malachy* the Prophet doth also most plainly testify, that *he should come* during the second Temple. And so indeed he did: for *Christ Jesus* came into the world during that second Temple, and did himself likewise foretell the destruction thereof, ere that generation passed, which came to pass accordingly: for it was destroyed about 46 yeers after the ascension of our Saviour into heaven, by *Titus* son to *Vespasian* the Roman Emperour. Most vainly therefore do the Jews, or any other expect for a *Messias* to come, after the destruction of that second Temple.

1 Esd. 3. Hagge. 2 4. Hagg. 2, 5, 6, 7, 8, 9, 10. Dan. 9. 26 Mal. 3. 1

Let us yet moreover consider the prophecy of old *Jacob* concerning the particular time of the *Messias* his appearing: *Come hither my children* (saith he) *that I may tell you the things that are to happen in the latter days, &c. The scepter shall not depart from* Judah *until* Shilo *come, which is the expectation of the Gentiles*: By *Shilo* is meant the *Messi-* Gen. 49.

Messias (as both Jews and Christians expound it.) This prophecy so long foretold, was performed at the birth of Jesus Christ, in the days of *Herod* King of *Iury*. For from the time that the scepter was given to King *David*, (who was the first King of the Tribe of *Iudah*) it did not depart from that Tribe, but remained always in it, untill the dayes of King *Herod*; in whose time, and not untill whose time, all government was taken away, and clean departed from the Tribe of *Iudah*, and committed to a stranger: and therefore in the time of *Herod*, was the *Messias* to bee born, and neither before nor after his time. That the Scepter or government was not clean taken away, or departed from the house of *Iudah*, (after it was once setled in it, in the person of King *David*) even till the days of *Herod* the King, is evident: for from *David* (who was the first King of that Tribe) unto *Zedechias* that died in the Captivity of *Babylon*, the Scripture sheweth how all the Kings descended of the house of *Iudah*: And during the time of their captivity in *Babylon* (which was seventy years) the Jews were alwayes permitted to chuse unto themselves a governour of the house of *Iudah* (whom they called *Reschgaluta*.) And after their delivery from *Babylon*, *Zorobabel* was their governour of the same tribe, and so others after him untill you come to the *Macchabees*, who were both governours and Priests, for that they were of the mothers side of the tribe of *Iudah*, and by the Fathers side of the tribe of *Levi*, (as *Rabbi Kimhi* affirmeth) and so from these men down to *Hircanus* King of *Iury*, who was the last King which was lineally descended of the house of *David*, and of the Tribe of *Iudah*.

Samhed. cap. Dinei Manmouth. Rab. Moses Egypt in præfat. Maimonim. Esd. lib. 1. cap. 1. 23. Mac. lib. 2. cap. 2. 3. Rab. Kimhi. com, in. Agg.

For after *Hircanus*, came the aforenamed *Herod*, a meer stranger, whose father (as *Iosephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*: hee came into acquaintance and favour with the Romans, partly by his said Fathers means; (who was, as *Iosephus* saith, a well monied man, industrious, and factious) and partly by his own diligence and ambition, being of himself both witty, beautiful, and of most excellent and rare qualli-

Ioseph. lib. 1. 1 3 & 14. Antiq.

qualities by which commendations he came at length to marry the daughter of *Hircanus* aforeſaid, King of *Jewry*, and by this marriage obtained of his father in law to be cheif governor and ruler of the Province and land of *Galile* under him. But *Hircanus* afterward in a battle againſt the *Parthians*, fell into their hands, and was taken and carryed priſoner into *Parthia*.

Herod then took his journy to *Rome*, and there he obtained to be created King of *Jury*, without any title or intereſt in the world: for that not only his father in law, *Hircanus*, was then living in *Parthia*, but that alſo his yonger brother *Ariſtobulus*, and three of his ſons, viz. *Antigonus*, *Alexander*, and *Ariſtobulus*) with divers others of the blood Royall in *Jewry* were alive alſo.

Herod then having procured by this means to be King of *Jury*, procured firſt to have in his hands the King *Hircanus*, and ſo put him to death. He brought alſo to the ſame end his younger brother *Ariſtobulus*, and his three ſons likewiſe, He put to death alſo his owne wife *Mariamnes*, which was King *Hircanus* daughter as alſo *Alexandra* her mother, and ſoon after two of his owne ſonnes, which he had by the ſame *Mariamnes*, for that they were of the blood Royall of *Juda*: and a little after that againe, he put to death his third ſon, named *Antipater*. He cauſed alſo to be ſlain forty of the cheifeſt Noble men of the ſame Tribe of *Judah*. And as *Philo* the Jew (who lived at the ſame time with him) writeth, *He put to death all the Sanhedrin*; that is, the twenty ſeven Senators or Elders of the Tribe of *Judah* that ruleth the people. He kild the chief of the ſect of the Phariſees. He burned the genealogies of all the Kings and Princes of the houſe of *Judah*, and cauſed one *Nicolaus Damaſcenus*, an Hiſtoriographer, that was his ſervant, to draw out a pedegree for him and his Line, as though he had deſcended from the ancient Kings of *Judah*. He tranſlated the Prieſthood and ſold it to ſtrangers. And finally, he ſo razed, diſperſed & mangled the houſe of *Judah*, in ſuch ſort, as no one *jot of government or principality remained therein*. Now then in the daies of this

Joſeph. lib. 15. Antiq.

Phil. lib. de tem.

King *Herod*, and not till then was the Scepter, that is, the government departed from Judah; and therefore then, and not till then, was the Meſſias to appear, according to that prophecy of *Jacob*, and ſo it came to paſſe accordingly: for Chriſt Jeſus the true and undoubted Meſſias was then borne, *viz.* in the time of *Herod* King of Jewrie, In vain therefore do the Jewes, or any other, look for any other Meſſias to come after the dayes of that *Herod*, in whoſe time (and not before) was the Scepter and all principality and government departed utterly from the houſe of Judah: and therefore in his time, and neither before nor after, was the Meſſias to appear and come, according to *Jacobs* prophecy.

Daniel the Prophet yet goeth neerer to work, and foreſheweth even the very day, and time of the day when the Meſſias ſhould be ſlain for the ſins of the people: for in the firſt yeer of *Darius*, ſon of *Ahaſhuerus*, King of the Medes, about the time of the evening oblation, he prayed to his God for the people and their deliverance, in as much as then he perceived that the ſeventy years of their captivity (foretold by *Jeremiah*) were now come to an end.

So *Daniel* thus praying, about that time of the evening Oblation, God ſent his Angell *Gabriel* to ſignifie and ſhew unto him, that at the very beginning of his ſupplications, the commandement came forth for the return of the people, from their captivity, and to build again Jeruſalem; and ſheweth likewiſe, that as the people had now been in the captivity of Babylon ſeventy years, and then were delivered from that their earthly bondage: ſo it ſhould come to paſſe, that within ſeventy weeks of yeares, the Meſſias ſhould come, who ſhould finiſh wickedneſs, ſeal up ſins, blot out iniquity, and bring in everlaſting righteouſneſſe, and be a deliverer not only from the outward, but from the ſpiritual Babylon, and helliſh Egypt.

The words of the Angel be theſe following: *At the very beginning of thy ſupplications, the commandement came forth: & I am come to ſhew thee, for thou art greatly beloved: therfore underſtand the matter, & conſider the viſion,*

Seventy

Seventy weeks are determined over thy people, and over thy holy City to finish wickednes, and to seal up sins & to blot out iniquity, and to bring in everlasting righteousnes, to seal up the vision & prophecy, and to anoint the HOLY OF HOLIES, *or the* MOST HOLY. *Know therefore and understand, that from the giving forth of the commandement, to bring again the people and to build Ierusalem, unto* MESSIAH THE PRINCE, *ther shal be seven weeks and threescore and two weeks, &c. After these threescore and two weeks shal* MESSIAH *be slain, but not for himself, &c. He shall confirm the covenant with many for one week, & in the midst of the week he shal cause the Sacrifice & the Oblation to cease:* for the beter understanding of which words, it must be remembred, that this word *Hebdomada*, signifying a week or seven, is sometimes taken for a week of daies, that is seven daies; and then it is called *Hebdomada dierum*, a week of dayes; as in this prophecy of *Daniel* he saith of himself *that he did mourn three weeks of daies.* But at other times it signifieth the space of seven years, and that is called *Hebdomada annorum*, a week of years, as in *Levit.* 25. 8. where it is said, *Thou shalt number unto thee seven weeks of years*, that is, *seven times seven years, which make forty and nine years.*

Exposition of Daniels prophecy.

Dan 10. 2.

Levit. 25. 8. *& cap.* 22. *& alibi postea.*

Now it is most certaine that these seventy weekes are to be understood of weeks of years, and not of dayes, for that even by the Jewes owne confession, as also by the bookes of *Esdras* it is manifest, that the Temple and Jerusalem were many yeares in building before they were finished. These seventy weekes of years therefore are seven times seventy years, which makes in a summe totall, foure huudred and ninty yeares, within which time the Messias should bee slaine: for from the going forth of the commandement to bring the people backe againe, and to build Jerusalem (which commandement went forth at the beginning of his supplications; which were the first year of *Darius*, as the Text sheweth) unto the time that Messiah the Prince was anointed to preach the Kingdome of GOD, which was after his baptisme, when he

began to be about thirty years of age) there must be seven weeks, and threescore and two weeks, that is, forty and nine weeks which make foure hundred, fourscore, and three yeers: which number of yeers being rightly accounted from that time of *Darius*, wherein the commandement went forth, are fully accomplished in the fifteenth yeare of *Tiberius Cæsar*, at which time Christ Jesus was baptized and anointed by the spirit of God, discending down upon him in the form of a Dove, a voyce also being heard from heaven, saying, *This is my beloved Son in whom I am well pleased.*

Yet is there one week more to make up the number of seventy, in the midst of which week the Messias should be slaine, which came to passe accordingly; for in the midst of that week, that is about three years and a halfe after Christs baptism, Christ Jesus the true Messias was put to death, and dyed for our sins, which was in the eighteenth year of *Tiberius Cæsar*. In vain therefore do the Jews or any other look for another Messias to come, after the days of that *Tiberius Cæsar*, the Roman Emperour.

Psalm. 88. 2 Kings 7. 1 Chron. 22.

4. The Scriptures do shew that the Messias should come of the seed of *David*, according to the words of God, I *have sworn unto David my servant, I will prepare thy seed for ever; and will build up thy seate to all generations*, which cannot be applied to King *Solomon* his son (as the latter Jewes apply it:) for these words, that his Kingdom shall stand for ever, and for all eternity cannot be verified in *Solomon*, whose earthly Kingdome was rent and torn in peeces streight after his death by *Jeroboham*, and not long after as it were extinguished: neither can they be understood of any terrestriall King: but they must needs be understood of an eternall King, which should come of *Davids* seed. The promise then made to *David* for Christ to come of his seed is again repeated after his death by many Prophets, and confirmed by God: as in *Jeremiah*, where God useth these words; *Behold the dayes come on, that I will raise up unto David a just seed, and he shal reign a King, and shall be wise; and shall doe judgement and justice upon earth.*

Ier. 23. 6. &c. & 33. 16.

earth, and in his daies shal Juda *be saved, and* Israel *shall dwel confidently, and this is the name that men shal call him, Our just God.* All this was spoken of *David* above four hundred years after *David* was dead: which proveth manifestly that the promises and speeches were not made unto King *David*, for *Solomon* his Son, nor for any other temporall King of *Davids* line, but for Christ, who was particularly called the Son of *David*: for that *David* was the first King of the Tribe of *Judah*, and not only was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezekiel* (who lived about the same time that *Jeremiah* did) the Messias is called by the name of *David* himselfe: for thus saith God at that time to *Ezekiel*: *I will save my flocke, neither shall they any longer be left to the spoil: I will set over them a shepheard and he shall feed them, even* David *my servant, he shall feed them, and he shall be their shepheard, & I will be their God, and my servant* David *shall be their Prince.* In which words, not only we that are Christians, but the latter *Jewes* also themselves do confesse in the Talmud, that their Messias is called *David*, for that he was to descend of his seed. Ezeck. 34 3. &c.

Now then let us see whether Jesus Christ our Lord did come of the seed of *David*, as was fore-told the Messias should. It is plaine that he did, for never any man doubted or denied but that Jesus was directly of the tribe of *Judah*, and descended lineally, by his mother, of the only house of *David* (as was fore-told he should:) which is confirmed most clearly by the two genealogies & pedegrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whose descent from *David* and *Joseph*, that was of the same tribe and kindred with her: for according to the Law of the *Jews*, they used to marry in their owne tribe. And therefore the Evangelists shewing the line of *Joseph*, doe thereby also declare the lineage and stock of *Mary*, (the Mother of Jesus) as being a thing then sufficiently known unto all, though they spake no more. Luke 3. Matth. 1.

Secondly, it is confirmed by their repairing unto *Beth-*

Luk. 2. 1, 2, 3, 4, 5. *lehem* (when commandement was given by *Augustus Cesar*, that every one should repair to the head City of their Tribe and family, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as *Bethlehem* was the proper City only of them that were of the house and lineage of *David*, for that King *David* was born therein.

Thirdly it may appear by this, for that the *Jewes* who sought out all exceptions they could against him, yet never excepted this, nor alledged against him, that he was not of the house of *Juda*, nor of the house of *David*: which they would never have omitted, if they might have done it with any colour: for such a speech (if it could truly have bin spoken) would easily have convinced our Jesus not to be the true Messias. But it appeareth they never doubted of this. Yea, I adde further, that it remaineth registred in the *Jews* Talmud it self, that Jesus of Nazareth crucified was of the bloud Royall, from *Zerubbabel* of the house of *David*. Wherwith agreeth that saying of *Paul* the Apostle, where he testifieth thus; *Jesus Christ was borne of the seed of* David *according to the flesh, though he were also the Son of God in power, according to the spirit of Sanctification.*

Tal. tract. Sab. cap. Higmar. Rom. 1. 3, 4.

5 That the Mother of Jesus was a Virgin, is plentifully testified by the Evangelists: and that so the Messias Mother should be, the Scriptures of the *Jews* do sufficiently shew. For in *Esa* 7. 14. it is told as a strange thing to King *Achas* (and so it is indeed) that a Virgin should conceive and bring forth a Sonne, and they should call his name *Emanuel*, that is, *God with us*. Which could not be strange, if the Hebrew word in that place did signifie only a young woman (as some later Rabines doe affirme) for that is no strange or new thing, but common and ordinary for young women to conceive and beare children: Wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder *Jews* understand it, as *Rabbi Simeon* wel noteth. And *Rabbi Moses Hadarsan* (of singular credit among the *Jewes*) upon these words of the Psalm; *Truth shal bud forth*

Rab. Sim. Ben. Jobai in cap. 2. Gen.

forth of the earth, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shal bud forth* to signifie thereby, that the Messias (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth *Rabbi Berechius* to be of the same opinion: and finally *Rabbi Hacadosch* proveth by art Cabalisticall out of many places of Scripture, not onely that the mother of the Messias shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* proveth by the same art out of many Texts of Scripture, that the Messias name at his comming shall be Jesus. And that the mother of the Messias should be a Virgin, may further appear in the prophecy of *Jeremiah*, where God saith, *I will worke a new thing upon earth, a woman shall inviron or inclose a man*: which were no new thing, but usuall and wonted, except he understood of a Virgin that should beare a childe.

Rab. Moses. Hadarsi. in Psal. 14.

Rab. Mos. Had. in Gen. 23. *Rab. Hacad. ad quest: 3. in* Esa: *cap: 9. Rab, Hacad. in* Esay 9: 11.

Jer. 31: 22.

6 Now because Christ Jesus by the wonderfull workes and surpassing miracles which he did, being such as no man could doe (if he had been but a bare man) as also by his heavenly doctrine, words, and deeds, did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let us also as we have found the Messias to be man, so search whether he ought not to be God also. The sacred Scriptures of the Jewes give answer, that he ought to be God also, and so to be both God and man. Which thing is signified by the Prophet *Esay*, when he saith: *They shall cal his name* Emanuel, *which is by interpretation, God with us*. Again, the same *Esay* testifieth, that they shall call his name *wonderfull, counseller, the mighty God, the everlasting Father, the prince of peace*. Again by *Esay* he is called *the issue of the Lord, and also the fruit of the earth, to signifie him to be both the Son of God, and the Son of man*. And *Jeremiah* the Prophet doth testifie of him, that he shal be called *the righteous God, or God our righteousnes*. And God himself saith of him, *Thou art my son this day have I begotten thee*. And *David* proveth him plainly to be the Sonne of God: for though he knew he should come of his

Esay 7: 14.

Esay 9: 6.

Esay 4. 4.

Jer. 23: 6: & 33. 26.

Psal. 1. 7.

seed as touching the flesh, yet doth he also call him his Lord,
Psal. 110.1. saying thus: *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstoole.* Sith *David* calleth him *his Lord*, it is manifest that he maketh him not onely to be man, but God also, even the son of God, the second person in the Trinity. This matter is testified almost every where in the Scripture of the Jewes, and there-fore I need no further to amplifie.

7 Yet because the Jewes do look for the Messias to be a terrestriall King which should reign in *Jewrie* and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the premises do partly shew, so is it not impertinent here to speake somewhat to convince their so grosse an opinion. For first, the time is past long ago wherein the Messias should come, and yet no such terrestriall King as they dream of, hath been reigning in *Jewry*: and therefore very experience and knowledge of the times might teach them to abandon so fooliish a conceit. *Daniel* calls him *the eternall King*. *Micah* saith, *he shall reigne for ever*, which cannot be supposed of an earthly Kingdom. Again, *Aske of me* (saith God to his Son *the Messias*) *and I will give unto thee the heathen for thine inheritance, and the uttermost part of the world for thy possession*. Which words do shew, that the Messias should be an universal King, to rule not only over the Jewes, but over the Gentiles also, even over all the world. Againe, it is said, *that he shall indure with the Sun, and before the Moon from generation to generation, he shall reigne from Sea to Sea unto the end of the world: All Kings shal adore him, and all nations shall serve him, all tribes of the earth shall be blessed in him, and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should be blessed: how then should he overthrow any Nation for the Jewes sake (as they dreame) when all Nations were to receive their blessing from him? In the prophecy of *Esay*, the commission of God his Father unto him is thus set down: *It is too little that thou be unto me a ser-*

Dan. 2.44. Mich. 4.5. Psal. 2.

Psal. 71.

Gen. 18.

Esay. 49.6.

vant

vant to raise up the tribes of Jacob, *& to convert unto me the preserved of* Israel: *Behold I have appointed thee also to be a light unto the* Gentiles, *that thou be my salvation unto the uttermost parts of the earth.* Every where almost it is testified, that the *Gentiles* should have every way as much interest in the Messias as the *Jews*, and should be as beneficiall unto them. The Messias therefore, though he be termed a King, and is so indeed, yet is to be supposed a spiritual and eternal King (as the Prophets declare him:) for it is too childish and fond to imagine him to be an earthly King, which should reign only in *Judea*, and be a great and mighty terrestriall conqueror. Doth not *Zachary* (as touching his estate in this World) shew, that he should come poorely, riding upon an Asse? Doth not *Esay* say, that in this world he should be a man despised, abject, and of no reputation? Doth not *Daniel* expressly say, that he should come to be slaine, that with his sacrifice he might take away sin, and cease all other sacrifices? Doth not *Zachary* say, that they should look upon him after they had pierced or crucified him? And doth not the Prophet *Esay* say of him, that he gave his soule an offering for sin, and that he should be led as a sheep to the slaughter, and as a Lambe dumb before his shearer, so opened he not his mouth? Where then is his pompe, when he was to be poore? where was his earthly honour, when he was to be abject and of no reputation? Where was his worldly conquest, when he was himselfe to be slaine? Where should his fleshly resistance be, when he was not so much as to offer it, yea when his enemies were to leade him to death as the sheepe to the slaughter, and as a Lamb dumb before his shearer, not opening his mouth to save himself? Yea how should the *Jews* think (if they would throughly consider) that the Messias should be such a one as they deame of, when they were the men that should pursue him to death, and whom they should look upon when they had pierced him?

Zachar. 9. Esay 53. Dan 9. Zach. 12. Esay 53.

These things which have been spoken (though in very brief and plaine sort) are, I trust, sufficient to convince the *Jewes*, that our Lord and Saviour Jesus Christ is that seede

of

of the woman which should breake the Serpents head, which deceived *Adam* and *Eve* our first parents; and he in whom all the Nations of the earth should be blessed, and is in all points the very true, certaine, and undoubted Messias, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the Messias, doe fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian religion which we professe, and which we hold derived to us from that Christ the true Messias (the author thereof) is the only true religion which is acceptable to God.

Christ the true Messiah, *Ergo*, Christian Religion the true Religion.

CHAP. III.

Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the world.

THat there is a God, the Heathen have evermore confessed, that there is but one God (as the Christian Religion holdeth) all the learned sort of the Heathen Philosophers have acknowledged: for howsoever they dissembled at sometimes, and applied themselves outwardly to the errour of the vulgar sort, in naming of Gods, yet surely they never spake of moe then of one God. Which thing may appeare by *Plato* in an Epistle which he writeth unto *Dionysius* King of *Sicily*, wherein he giveth him a signe when he spake in jest, and when in earnest: *Hinc disces tu scribam ego serio necne: cum serio, ordior Epistolam ab uno Deo: cum secus, à pluribus.* Hereby (saith he) *you shall know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God: & when I write not in earnest, I do begin my letter in the name of many Gods.* And three of the most learned that ever professed the Platonick Sect, *Plotinus*, *Porphyrius*, and *Proclus*, do all testifie & prove in divers parts of their works (being themselves but heathens) that both themselves, and their Master *Plato*, never beleeved indeed but one God.

The Heathen confessed one God. *Plato Epist. 13. ad Dionys.* *Plotin. Enneæ 1 lib. 8. 1, 2. & En. 6. lib. 4. cap. 12. 3, 4.* *Perph. lib. 2. de Abst. & lib. de occa. cap. 2.* *Procl. in Theolog. Platon. & lib. de Anima & dæm. 1. 31. 42. 55.*

Aristotle

Aristotle that ensued *Plato*, and began the Sect of the Peripateticks, though he were a man so much given to the search of nature, as that sometime he seemed to forget God, the Authour of Nature; yet in his old age, when he wrote the Booke of the World, he resolveth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to expresse the power of this one God by the multitude of his Ministers. Whereby doth appeare, that belike the foolisher sort of Heathens did imagine of God as of earthly Princes: for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants upon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceived of, except it were supposed that hee had a great number of inferiour gods waiting and attending upon him, in like sort to shew his greatnesse and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisæus*, two principall Peripateticks, doe confirme at large.

Aristi. lib. de mundo.

Theoph. in Metaph. Alex. Aphro. lib. de provid.

Zeno, the chiefe and Father of all the Stoicks was wont to say (as *Aristotle* himself reporteth) that *either one God, or no God.* Which opinion of one God, is averred every where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia; unum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirme that there is one God, and that this God governeth all, and hath providence over all.

As for the Academicks, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last he concludeth in this point with the Stoicks, who beleeved *one God.* And as for *Socrates*, who was the Father and founder of the Academick Sect (and who was judged by the Oracle of *Apollo*

Cicero lib. de natura Deor. Apuleius Aleg. & Lacri. in vita Socra.

Apollo to be the wiſeſt man in all Greece) the world doth know that he was put to death for jeſting at the multitude of Gods, among the Gentiles.

Vide apud Plutarch de placit. Philoſ. Triſmeg. in pæman. & in Aſclep.

All theſe four Sects of Philoſophers then (who in their time bare the credit of learning) made (as we ſee) profeſſion of one God, when they came to ſpeake as they thought. And yet if we will aſcend up higher to the dayes before theſe Sects began, that is, to *Pythagoras*, and *Architas Tarentinus*, and before them againe to *Mercurius Triſmegiſtus*, that was the firſt parent of Philoſophy to the Ægyptians, we ſhall finde them ſo plaine and reſolute herein, as none can be more. It is true that the Heathen did honour ſuch men as were famous (either for their valiant acts, their ſingular invention in matters, their good turnes to others, or their own rare gifts and qualities above others) with the title of gods, but yet they beleeved not that thoſe men were gods: yea they knew them to be no other then mortall men, which thing *Triſmegiſtus* ſheweth, when he ſaith; *Deus non naturâ ratione, ſed honoris cauſa nominamus*: We name them gods, not in reſpect of their natures, but for honours ſake. That is, we call them gods, not for that we thinke them to be ſo, but becauſe under that title, we would honour ſome famous acts, or rare parts and qualities which were in them. *Cicero* likewiſe teſtifieth the ſame in theſe words: *The life of man* (ſaith he) *and common cuſtom have now received to lift up to heavenly fame and good will ſuch men as for their good turns are accounted excellent; and hereof it commeth, that Hercules, Caſtor, & Pollux, Æſculapius, and Liber (which were but men) are now reckoned for gods.* *Perſeus* likewiſe *Zenoes* Scholler teſtifieth the ſame. And therefore did the *Grecians* truly thinke, who (as *Herodotus* reporteth) thought that their gods (whom they ſo called) were no other at firſt then mortall men, & ſo is the common opinion of all. And when men and women that were famous, excellent, and ſurpaſſing others, dyed; becauſe the memory of them ſhould not dye with them, but remaine as preſidents to follow, or as perſons to be admired at: thoſe that were living could not be content

Triſm. in pæman cap. 2. 3. 4. 5 &c. in Aſclep. c. 26. &c.

Cicero his opinion concerning the gods of the *Paynims*

Perſeus, his opinion, *Herod. lib. 1.*

rent to honour them with the title of gods and goddesses, but also would needs have their pictures or Images drawne, and set up some where for posterity to behold. Hereof it came, that they after a while began (as mans naturall corrupt inclination is too prone that way) to give honour, and to doe reverence unto them: and not so contented, they proceeded further, and builded Altars and Temples unto them, and at length consecrated Priests and appointed certain Rites, Ceremonies, and Sacrifices to be done there. The Devill hereupon taking occasion and fit opportunity, (purposing alwayes to seduce the world, and to hold them in errour so far forth as he might) entered at last into those Altars (which were dedicated to those men) and under the names of those men, made way to have himselfe worshipped (instead of the true God.) For true it is which the sacred Psalm witnesseth; *That the Gentiles sacrificed their sons and daughters unto Devils.* And which *Paul* saith, that *whatsoever the Gentiles offer, they offer unto devils*, and not to God. For the Devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should be the stronger, under the names of those men they would yeeld forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles: and with such sleights those devillish spirits bewitched the world, and deceived them. Of which their Oracles, more shall be spoken hereafter, But here first I make this argument against them.

The beginning of Idolatry.

Psal. 105.

1. Cor. 10. 20.

They which (howsoever ignorantly) worship devils, are far from the true Religion: this is plain.

But the Gentiles worshipped devils: Ergo &c.

That the Gentiles worshipped devills (not God) may appear, first by this reason, for that those their gods allowed (yea required) not beasts, but men to be sacrificed unto them, delighting themselves in such infinite murthers and man-slaughters, as were most cruell and unnaturall, signifying themselves to be thereby appeased, wherein God is

Polyd. de. Inven. lib. 5. cap. 8. is most displeased. For (as *Polidor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Island Salamis a man was sacrificed to *Agravala*. To *Diomedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Teucrus* sacrificed humaine sacrifice unto *Jupiter*, and left the same to posterity to follow. To *Dina* likewise humain sacrifices were offered. The like was done to *Hesus* and *Teutates*. Amongst the Egyptians, three men a day which were sought out (if they were clean) were sacrificed to *Juno*. Amongst the Lacedæmonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of Warre and Pestilence, were wont to sacrifice unto *Saturne*, their deareſt friends. The people called Curetæ sacrificed children unto *Saturn*. At Laodicea a Virgin was sacrificed to *Pallas*. And amongst the Arabians, every year a child was sacrificed and buryed under the Altar. Also the Thracians, Scythians, the Carthagenians, and almost all the Grecians (especially when they were to goe to Warre) sacrificed a man. All barbarous Nations have done the like: yea, the Frenchmen and Germans; yea, the Romans themselves did the like sacrifice, as namely, to *Saturne* in Italy, a man was sacrificed at the Altar: and not onely so, but he was also to be cast down from a bridge into the river Tyber, *Dionysius Halicarnasseus* writeth, that *Jupiter* and *Apollo* were marvelous angry, for that the tenth part of men were not sacrificed unto them, and therefore sought they revenge upon Italy. *Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them; and therefore to appease them, sacrificed unto them two hundred of the Noble mens sonnes at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed unto) were meer devills, considering that such monstrous, unkind, and unna-

Dionys. Halicar. 1 Antiq.

unnaturall slaughters of men (which must needs offend God the more) were the appeasments of their anger and wrath?

Again, these gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also wel liked and allowed of fornication, adulteries, and all uncleanesse: for at Alexandria the Image of *Saturn* was most devoutly worshipped, whose Priest *Tynannus* by name, brought certain Matrons of the City, which he had selected out unto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamones* it was the custom that the Bride the first night after her marriage should lye with all the guests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise, in their filthinesse and uncleanesse, must needs be devills: for the kind and righteous God can abide none of these things: as any mans own reason, sense and understanding may teach them. *polyd: de invent. lib: 5. cap. 8.*

2 Another Argument to prove that gods of the Gentiles were Devils, is this; because the Oracles which they gave forth in matters meerly contingent, were either false, or else so ambiguous and uncertain, as that they were deceitfull, and therefore could not come from God, but from the devill. This falshood and deceitfullnesse of their Oracles, *Porphyry* himself, the great Patron of Paganisme, testifieth in a speciall book of the answers of the gods, wherein he professeth that he hath gathered truly without addition or detraction, the Oracle that were most famous before his time with the false and uncertain event thereof, in consideration of which event, he setteth down his owne judgement of their power in prediction after this manner: *The gods doe foretell some naturall things to come, for that they observe the order of their naturall causes: but in things which are contingent, or do depend upon mans wil, they have but conjectures: only in that by their subtilty & celerity they prevent us: but yet they oftentimes lie, & deceive.* *Porphy lib. de respons. & oracul.*

ceive us in both kinds; for that as naturall things are variable, so mans will is much more mutable. Thus far *Porphyrie*, of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named *Oenomaus*, who for that he had been much delighted with Oracles, and more deceived, wrote also a special book in the end, of their falshoods and lies; and yet sheweth, that in many things wherein they were deceived, it was not easie to convince them of open falshood, for that (cunningly) they would involve their answers (of purpose) with such obscurities, æquivocations, amphibologies, and doubtfulnesse, as that always they would leave themselves a corner wherein to save their credits. As for example, when *Cræsus* that famous and rich King of *Lydia*, consulted with the Oracle of *Apollo*, whether he should make war against the Persians, and thereby obtain their Empire; the Oracle gave answer thus: *If Cræsus without fear shall passe over Halys*, (which was a river that lay between him and Persia) *he shall bring to confusion a great and rich Kingdome.* Upon which words *Cræsus* passed over his Army, in hope to get Persia: but he lost *Lydia* his own Kingdom, and was deceived by that uncertain Oracle.

Oenomaus de falsitate oraculorum, & de artificibus malefic.

Like answer gave the Oracle of *Apollo* to *Pyrrhus* King of *Epirus*, demanding whether he should prosper in the war against the Romans: for it was delivered in these words; *Aio te Æacida Romanos vincere posse*: I say that the son of *Æacus* the Romans may overcome. Upon which Oracle *Pyrrhus* the son of *Æacus* thinking to be the conqueror, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the world was deceived, that trusted them: but I need not recite them; for (as it appeareth) the Oracles and answers which their wicked Spirits gave forth in matters future and meerly contingent, were such as might be taken and construed two waies: and therefore their worshippers (if they had been wise to have noted their cunning and deceitfull answers, containing no certainty at all) they had been as good never to come at them to enquire of any

matter future: for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as unresolved as they were at first, and so depart home as wise as they came, or rather more fools then when they went. But what might be the reason why these Devils or devillish spirits, gave no certaine answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest: for no doubt they would if they could; that so their credit might have been the more. But it was a thing not in their power, but only reserved unto God, to know and fore-tell certainly the things that are to come: for herein God provoketh all the gods of the Gentiles to make triall and experience of their power, in these words: *Declare unto us* (saith he) *what shall ensue hereafter, and thereby we shall know that ye are gods indeed.* Esay 4. 23. Which sheweth, that the certaine fore-telling of things future, doth manifest a Divine power, whereof these devilish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and fore-tell such things as were to come; out of all doubt they would then have given such certaine, plaine, and undoubted Oracles and answers in this behalfe, as would have purchased them everlasting credit in all the world. But now the falshood and uncertainty and deceitfulnesse of them, have got them justly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whose worshippers were miserably deluded by them; as even the Heathen themselves have testified.

Having thus briefly, yet I trust sufficiently, disproved the religion of the *Gentiles*, as being a cruel, wicked, false, lying, and deceitfull religion, having in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prove against them the truth of the Christian religion; which we professe. Where the first argument, to shew the powerfull and undoubted truth thereof, shall be this: namely, the confession of the gods of the *Gentiles*, that is, of Devils and hellish Spirits themselves, who have given testimony thereof, even to

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the *Gentiles*) drew neare and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his own that demanded him of true religion, and of *God*; to whom he answered thus in Greek: *O thou unhappy Priest, why doest thou aske me of God that is the Father of all things, and of this most renowned Kings dear and only Son, and of the Spirit that containeth all? &c. Alas, that spirit will enforce me shortly to leave this habitation and place of Oracles.* The other Oracle was to *Augustus Cæsar*, even about the very time that Christ was ready to appeare in the flesh: For the said Emperor now drawing to age, would needs go to *Delphos*, and there learn of *Apollo* who should reign after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberall in making the great sacrifice called *Hecatombe*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) uttered these strange words unto him: *An Hebrew childe that ruleth over the blessed gods, commandeth me to leave this habitation, and out of hand to get me to Hel. But yet doe thou depart in silence from our Altars.* Thus it appeareth: that this *Hebrew* childe (which is our Christ Jesus) hath power over the gods of the *Gentiles*, to command them unto hell, from whence they came, to enjoyne them silence, and to remove them from their habitations: and therefore the Religion of this powerfull Jesus (whereof he is the author) must needs, even by the acknowledgement of the Devils themselves (whom he doth command) be the true religion.

Suidas in Thalis & Porphyr. & Plut. de oraculis.

Suidas in vita Augusti. Niceph. lib. 1. hist. cap. 17.

3 Another argument of the Divinity and truth thereof is this: namely, that it hath removed by the puissant force thereof, all the gods of the *Gentiles*, in despight of them, ceased their Oracles, and driven them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came)

Attenuabit

Attennabit omnes Deos terra, shal weare out all the gods of the earth. The truth whereof, all the world doth now see clearly to be certaine and undoubted by the event. Soph. 2.

The Oracles and answers of these gods, even in *Ciceroes* time (as *Cicero* himselfe witnesseth, who lived some-what before the comming of Christ) began to cease: and at last by little and little they ceased altogether, and were utterly extinct. It is reported that in *Ægypt* (when Christ was there with *Joseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices unto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumb. Wherefore *Juvenal* saith, *Cessant oracula Delphis*, that is, The Oracles cease at *Delphos*. And another Poet saith: Cicero lib. de divin. 2. Polyd. lib. 5. cap 8. Juvenal. Lucan.

Excessere omnes adytis, arisq; relictis,

Dij quibus imperium hoc steterat, &c. that is, all the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation, *Plutarch* affirmeth the like, & is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, guessing at the matter, and vainly devising fond conceits in his brain not able indeed to pierce into the very cause thereof. But *Porphyrie* (even that great patron of Paganism, and enemy of Christian Religion) can teach him, or any other, the true cause thereof shewing them that since the comming of Jesus, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words be these: *Nunc vero mirantur (inquit) si tam multos annos civitas peste vexetur, adcum & Æsculapius & alij dij longe absint ab ea postea enim quam* Jesus *colitur, nihil utilitatis à dijs consequi possumus.* Now (saith he) they marvel why this City is so many years vexed with pestilence, when as (indeed) *Æsculapius* and other gods be far gone and departed from it: for since the time that *Jesus* is worshipped, all our gods have been unprofitable to us, Considering then that Jesus (the author of the Christian Religion) hath silenced & utterly de- Plutarch. de defectu oraculorum. Porphyr. adverſ. vel. Chriſt.

ſtroyed the gods of the *Gentiles* (as hiſtories & the viſible event ſhew) his religion muſt needs be the only true religion.

4 What ſhould I ſay more? even the *Gentiles* themſelves, the moſt ancient, and the beſt, have teſtified of Jeſus Chriſt, and of the truth of his religion: for, in as much as Chriſt was appointed before the creation of the world, to worke the redemption both of the *Jew* and *Gentile*, and to make them both one People in the ſervice of his Father; here-hence it is that he was fore-told, and not altogether unknowne or unheard-of to both theſe Nations, and therefore divers fore-warnings and ſignifications of him were left, as well among the *Gentiles* as the *Jewes*, to ſtir them up to expect his comming. For, firſt by the conſent of writers it is agreed, that in thoſe ancient times there were three famous men that lived together: namely *Abraham*, (who deſcending from *Heber*, was the Father or beginner of the *Hebrews*, who were afterward called the *Jewes*) and with him *Job*, and *Zoroaſtres*, that were not of that linage of *Heber*, but (as we call them for diſtinction ſake) *Heathens* or *Gentiles*. *Job* (we know) teſtifieth of Chriſt, calling him the *Redeemer*, and was moſt aſſured to ſee him one day with his owne eyes, and none other for him, although wormes ſhould deſtroy that body of his (as he himſelfe teſtifieth.) *Zoroaſtres* living thus in *Abrahams* time alſo, might (by account of Scriptures) ſee or ſpeake with *Noe*: for *Abraham* was borne threeſcore yeares before *Noe* deceaſed: and hereof it is, that in the writings of *Zoroaſtres*, which are yet extant, or recorded by other Authors in his name, there be found very many plaine ſpeeches of the Son of God, whom he calleth *Secundam mentem*, the ſecond mind: but much more is to be ſeene in the writings of *Hermes Triſmegiſtus*, (who received his learning from this *Zoroaſtres*) by whom appeareth, that theſe firſt Heathen Philoſophers had manifeſt underſtanding of this ſecond perſon in Trinity: whom *Hermes* calleth, *The firſt begotten Son of God: his only Son, his deare, eternall, immutable, and incorruptible Son, whoſe ſacred name is ineffable*: ſo are his words, and after him again amongſt the *Grecians*, were

Euſeb. in Chron.

Job 19. 25. 26. 27.

Clem. Alex. lib. 1 Strom & Origi. lib. 6. contra Celſum & Procl. lib. 2 & 3. Parm. Plato. Herm. in Pæman cap. 1. & de aſcept.

were *Orpheus*, *Heſiodus*, and others, that uttered the like ſpeeches of the ſon of God, as alſo did the *Platoniſts*, whoſe words and ſentences were too long to repeat.

Moreover the Gentiles muſt remember, that they had alſo ſome Prophets among them, for *Balaam* was a Prophet among the Gentiles, and a Gentile, and he is ſuch a one as teſtified of Chriſt, and of the Star, that ſhould appear at his birth: by means of whoſe prophecy (it ſhould ſeem) the wiſe men in the Eaſt ſeeing that Starre, were aſſured that Chriſt was borne, and therefore came a long journy to *Judea* to ſee him; as one Goſpel ſheweth: The ſame Star is mentioned by divers Heathen writers, as by *Plinie* under the name of a Comet (for ſo they tearm all extraordinary Stars) which appeared in the latter daies of *Auguſtus Cæſar*, and was far different from all other that ever appeared. And *Pliny* ſaith of it: *Is comita unus toto orbe colitur*: That only Comet is worſhiped throughout all the world: *Calcidius* a Platonick doth ſay, that the *Caldean* Aſtronomers did gather by contemplation of this Starre, that ſome God deſcended from heaven to the benefit of mankinde.

Numb. 24.

Plin lib. 2 cap. 25.

Calcid. apud Marſit. Picin tract. de Stella Mag.

The Gentiles alſo had certaine women called *Sybilla*, which were Propheteſſes, who being indued with a certaine ſpirit of prophecie, uttered moſt wonderfull particularities of Chriſt to come: one of them beginning her Greek metre in theſe very words: *Know thy God, which is the Sonne of God.* Another of them maketh a whole diſcourſe in Greeke verſe called *Acroſtichi*, expreſly affirming therein, that Chriſt Jeſus (by name) ſhould be the Saviour, and that hee was the Sonne of God, and expreſly ſaying, that he ſhould be incarnate of a Virgine, that he ſhould ſuffer death for our ſinnes, and that hee ſhould be crucified, that he ſhould riſe again and be exalted into the glorious heavens, and from thence (at the time appointed) and at the day of the reſurrection of all fleſh, come again to the laſt judgement. Of theſe *Sybils* there were ten in number; and talking of his firſt comming into the world, they alſo ſay, that *Rutilans eum ſidus monſtrabit*: a blazing

Lact. contra Gent.

Sybil Samia apud Betul.

Starre shall declare him. These *Sybils* speak so plainly of Christ Jesus, as the Prophets among the Jewes did, yea more plainly, and as plainly as may be, and in a manner as fully as our Gospel speaketh: and therefore if the Gentiles will beleeve their own Prophets, they must likewise beleive the Christian religion (whereof Jesus Christ is the author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians have devised and invented these things, as also that it may yet more fully appear, that Christ before his comming was notified over the world by means of those verses of the *Sybils*: it must be remembred, that *Marcus Varro* a learned *Romane* (who lived almost a hundred yeares before Christ) maketh mention at large of the *Sybils*, (who in number he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Feneſtella* (another Heathen) do affirme, that the writings of the *Sybils* were gathered by the *Romans*, from all parts of the world, where they might be heard of, and laid up with great diligence and reverence in the Capitall. *Sybilla Erithræa*, who made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperor doth record) that she lived about six hundred years after the flood of *Noah*: and her countryman *Apollodorus Erithræus* and *Varro* do report that she lived before the war of *Troy*, and prophecied to the *Grecians* that went to that war, that *Troy* should be destroyed, (as it came to passe) which was more then a thousand years before Christ was borne. *Cicero* also (that died more then forty years before Christ was born) translanted into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seen in his workes, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sybilla. li. 2. de Divinatione.* And finally *Suetonius* an Heathen recordeth, that *Augustus Cæsar* (before our Saviour Christ was born) had such speciall regard of the sayings of the *Sybils*, that he laid them up in more straiter order then before, under the Altar of *Apollo*, in the hill

Varro lib. de rebus divin. ad Cæsarem Pont. Max.

Feneſt. cap. de 15 viris.

See the Oration of Const. in Euseb. lib. 4. cap. 23. de vita Const.

Cic. lib. 2 de divinat. Sueton. Transq. cap. 3 de vita.

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Palatine, where no man might have the ſight of them, but by ſpecial licence. And ſo much for the credit of the *Sybils*, who gave full teſtimony of our Saviour Jeſus Chriſt (by name:) and therefore if the Gentiles will beleeve them, (who were their own Prophets, and highly reverenced of all the world) they muſt alſo beleeve our Goſpell, and the Chriſtian religion to be the only true religion. Laſtly, the Gentiles might have the underſtanding of Chriſt the Meſſias by the Hebrew Scriptures, which were in the Greeke language divers ages before Chriſt was borne. For *Ptolomy* King of *Egypt* which had the famous Library, was ſtudiouſly inquiſitive to ſearch out the originall of all Nations and Religions, and he found that the people of the Jews was the moſt ancient, and that they only had the moſt certain and undoubted hiſtory of the creation of the world: and therefore he ſent unto them, to ſend to him from *Jeruſalem* ſeventy men, by whoſe helpe the ſacred Bible might be tranſlated out of Hebrew into their tongue, which was done accordingly. As alſo the Gentiles might have knowledge of this Meſſias, either by acceſſe into the Jewiſh country, or by the acceſſe of the Jewes into their country: as namely by their long bondage in *Egypt*, as alſo their long captivity in *Babylon*, &c. But I conclude this matter thus: Sith the Prophets of both Jewes and Gentiles (that is to ſay, the Prophets of all the world) have given ful, plain, and evident teſtimony of Jeſus Chriſt, the Son of God, that therefore his religion is the only true religion, and all other to be rejected and deteſted.

5 That religion which is moſt ancient, is the true religion (for truth was firſt, in ſo much as error is nothing elſe but the corruption of truth, or wandring from truth:) but the religion whereof Chriſt is the author, is the moſt ancient (in as much as Chriſt the author thereof is the moſt ancient of daies, being the Son of God, as alſo becauſe he is teſtified of by the Hebrew records, which are the moſt ancient writings in the world:) *ergo*, the Chriſtian religion is that which muſt needs be the only true Religion in the world. For it is a true ſaying of *Tertullian*. *Verum quod primum*

mum, quod posterius adulterium est: That is true, whatsoever is first;
Tertul. contra Prax. *and that is adulterate which is not the first.* That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, under the name of the seed of the woman, that should break the Serpents head: he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the earth should be blessed.

Jacob foretold of him, calling him *Shilo*, and that he should be the expectation of the Gentiles. God telleth *Moses* of him, and foreshewth to him, that he should be the Prophet, whose voyce all should hear and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient Records in the world, I conclude, that his religion (whereof he is the author) is the only true religion.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to prove it: only this I say, that *Eupolemus* and *Eusebius* also do say, that letters (which are
Euseb. lib. 10 de præpar. Evang. the beginning of words that should be written) were first found out by *Moses*, and by him delivered to the Jewes, and that the Jewes taught them to the *Phenicians*; and that lastly, the *Grecians* received them of the *Phenicians*; and therefore the Hebrewes must needs be they, amongst whom the first & most ancient, records of the world were to be found as *Ptolomy* also King of *Ægypt* did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories be the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records are able to disprove them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient (why may they not (with as good reason also) doubt of any other history which is ancient, and long before their times? But because some are of so little belefe

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(although the hiſtory do ſufficiently give credit to it ſelf) yet for better ſetling of their minds in this behalfe, I will briefly ſhew, that even the heathen Hyſtoriographers and writers do confirm the ſame, that ſo the credit and reverence due unto *Moſes*, may be reſerved, and wicked tongues that barke againſt him may be ſtopped. The very Heathen and prophane writers themſelves, that ſpake of *Moſes*, ſpake of him moſt reverently; in ſo much, that *Trebellius Pollio* ſpeaking of *Moſes*, *Solum Dei familiarem vocet*: Doth call him the only man with whom God was familiar. *Cornelius Tacitus*, although he ſpeaketh what he can againſt the religion of the Jewes, yet cannot diſcredit *Moſes* hiſtory, but is inforced to confeſſe (according to the hiſtory written by *Moſes*) that after there were botches and ſwelling ſores ſent into the land of *Ægypt*, which were noyſome both to men and beaſts, the King of *Ægypt* then took order, that the people of the *Hebrews* ſhould go out of his land, and depart whither they ſhould be directed. *Procopius* alſo mentioneth *Joſhua*, the ſonne of *Nun*, *Moſes* ſucceſſor, and ſaith, that the people of *Phœnicia*, for fear of *Joſhua* and the *Iſraelies*, left their owne Country, and departed into *Africke*: he mentioneth likewiſe the *Jebuſites*, *Gergaſites*, and the other people named in the ſacred Bible. *Orpheus*, one of the moſt ancient writers next to *Moſes*, and an heathen, doth mention the two Tables of ſtone wherein the law of God was written, and wiſheth moreover, all ſuch as be ſtudious of vertue, to learn out of his verſes divine knowledge: *Whereby* (ſaith he) *they ſhall underſtand and know the author of the world, which is one God, which created all things, cheriſheth all things, nouriſheth all things, who is not ſeen with mortall eyes, but is perceived onely by the minde: which doth no hurt to mortall men, inſomuch as hee is the cauſer and procurer of all good things.* Furthermore he addeth, *that no naturall man hath ſeen God at any time, except onely a certaine moſt godly old man that came of the* Caldeans (viz. Moſes.) At laſt hee concluded with this ſaying: *That he had learned theſe things out of the monuments which God in times paſt had delivered in two Tables of ſtone.*

Treb. Pol. in Claud.

Tacit. Annal. lib. 21.

stone. *Linus* also saith, that God created all things, and in the seventh day had finished all things. *Homer* also and *Hesiodus* testifie the same, the one saying that the seventh day did perfect and finish all things; the other, *Septimam lucem fuisse sanctam & præfulgidam*: That the seventh day was most holy and bright. How the earth was without form before it was fashioned by God. *Ovid* testifieth, calling it a *Chaos*, which is *rudis indigestaque moles*, a rude and unfashioned heape: which *Homer*, and *Hesiodus* also testifie, calling it *Hyle*, a certaine unshapen and rude matter, which God afterwards brought into good forme and fashion. These have testified, we see, of the creation of the world, (which is the great marvel of marvels) affirming in manner the very words of *Moses* which he writeth in *Genesis*, shewing that the world had a beginning, and that God created heaven and earth, and all therein in seven dayes, and that the seventh day was holy unto the Lord. And this truth of *Moses* history concerning the Creation of the world, all the cheife and best learned Philosophers amongst the Heathens did also firmely beleeve. The flood that drowned the world, which we call the flood of *Noah* not only *Ovid* testifieth in his Metamorphosis, but also divers ancient Heathen Writers, namely *Berosus Caldæus*, *Jeronimus Ægyptus*, *Nicholaus Damascenus*, *Abydenus*, and others (according as both *Josephus*, and *Eusebius* doe prove,)

Vide Plut. de placit. Philos.

Ios. lib. de antiq. Iud. Eusch. lib. 9. de præp. Evang.

Concerning the Tower of *Babylon*, and confusion of tongues there, which *Moses* recordeth *Gen.* 11.) testimony is given by *Abydenus*, that lived about King *Alexanders* time, and by *Sybilla*, and by the words of *Hestiæus*, concerning the land of *Sennar*, where it was builded: and these Gentiles do shew by reason, that if there had not bin some such miracle in the division of tongues, no doubt but that all tongues being derived from one, (as all men are of one father) would still have retained the same language, which we see was seen long not to be in the world: the difference of languages in the world, is a proofe of that confusion of tongues.

Eusch. lib. 9. de præp. cap. 4.

Of

Of the long life of the firſt Patriarchs, not only the forenamed *Beroſus Caldeus*, *Jeronimus Ægyptus*, *Nicholaus Damaſcenus*, *Abydenus*, but alſo *Mæneibeus*, that gathered the hiſtory of the *Ægyptians*, *Molus Heſtiæus*, that wrote the Acts of the *Phœnicians*, *Heſiodus*, *Hecataeus*, *Abderica Helanicus*, *Æuſilaus*, and *Epborus* doe teſtifie, that theſe firſt inhabitants of the world did live ſo long. And they alledge the reaſon thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, eſpecially *Aſtronomy* and *Aſtrology*, which (as they write) could not bee brought to any ſufficient perfection by any one man that had lived leſſe then ſix hundred yeares, in which ſpace the great yeare (as they call it) returneth about.

Of *Abraham* and his affaires, I have alledged ſome Heathen writers before, as *Beroſus*, *Hecataeus*, and *Nicholaus Damaſcenus*, but of all others, *Polybiſter* alledgeth *Eupolemus* moſt at large of *Abrahams* being in *Ægypt*, of his fight and victory in the behalfe of *Lot*, of his entertainment by King *Melchiſedech*, of his wife and ſiſter *Sara*, and of other his doings, eſpecially of the ſacrifice of his ſon *Iſaac*. To whom agreeth *Melo* in his books written againſt the *Jews* and *Artabanus*, of the ſtrange lake wherein *Sodome* and *Gomorah* were turned, by their deſtruction, called *Mare mortuum* the dead ſea, where nothing can live, both *Galen*, *Paſanus*, *Solinus*, *Tacitus*, and *Strabo*, doe teſtifie and ſhew the particular wonders thereof.

Alex. Polyhiſt. lib. de Indaica hiſtoria.

Galen de ſimpl. Paul. in Eliæ. Solin in Polyhiſt. Tacit in lib. vlt.

From *Abraham* downe to *Moſes* writeth very particularly the ſaid *Alexander Polybiſter*, albeit hee mingleth ſometimes certaine fables: whereby it appeareth that he took not his ſtory wholly out of the Bible. And he alleageth one *Leodemus*, who (as he ſaith) lived with *Moſes*, and wrote the ſelfe-ſame things as *Moſes* did: and with theſe alſo do concurre *Theodorus* a moſt ancient Poet, *Artabanus* and *Philon*, Gentiles. And therfore it is manifeſt that *Moſes* hiſtory (as alſo all the reſt of the ſacred & cannonical Scriptures) is no fable or fained matter (as the devil would make us beleeve) but a true, certaine, and moſt undoubted hiſtory

hiſtory in all points. All which matters be ſufficiently and ſubſtantially ſhewed alſo even by the Heathen writings, which are too tedious to be here rehearſed.

But the great wonders and miracles which *Moſes* did, being acknowledged to be don not by his own power, but by the power of God, doe ſufficiently give credit unto him; of whom and of whoſe acts doe bear witneſſe, not only the forenamed (eſpecially *Artabanus* in his book of the Jewes) but many other alſo (eſpecially *Eupolemus*) out of whom *Polybiſtor* reciteth very long narrations of the wonderfull and ſtrange things done by *Moſes* in *Ægypt*. Yea, the miracles done by him, the greateſt enemies that ever he had in the world, that is *Appion* in his fourth book againſt the Jewes, and *Porphyrie* in his fourth book againſt the Chriſtians do confeſſe. And *Porphyrie* adjoyneth more for proofe thereof, namely, that he found the ſame things confirmed by the ſtory of one *Sacontathon* a Gentile, who lived (as he ſaith) at the ſame time with *Moſes*: but all thoſe miracles (ſay thoſe two his great enemies) were don by art Magicke, and not by the power of God. But firſt, where could *Moſes*, a ſimple ſhepheard, learn ſo much Magick? Or why could not then the great Magicians of *Ægypt* either doe the like, or at leaſtwiſe deliver themſelves from thoſe plagues that were in *Ægypt*, (eſpecially ſince their ſtudy was in Art Magicke from their infancy?) yea, why did they cry out, *The finger of God is here*, when they could not do as he did? Or let them anſwer, why *Pharaoh* King of *Ægypt* did ſpeak to *Moſes* and *Aaron*, ſaying: *Pray ye unto the Lord that he may take away the frogs from me, and from my people.* His great Magicians belike could not do it; yea, he ſignifieth in that ſpeech, that none can doe it but God; yea, and that neither *Moſes*, nor *Aaron* could do it any otherwiſe then by praying unto God. And indeed *Moſes* and *Aaron* did by prayer unto God effect it, at the very ſame time that the King did appoint it to be done: that he and all the world might know, that there was not any like unto the God of *Iſrael*.

Appion lib. 4. contra Iudeos

Porph. lib. 4. adverſus Chriſtian.

Exod. 8.18.

Exo.9.10,11&c.

Where did you ever heare of ſuch workes done by Art Magick

Magicke as *Moſes* did? when he divided the great and mighty red Sea? that the people of *Iſrael* might go through the dry land? when the waters came together againe upon *Pharoah*, and all his hoſt and drowned them, and all their glory in the Sea? when he called ſo many Quailes upon the ſudden into the Campe, as ſufficed to feed ſix hundred thouſand men, beſides women and children? When he made a very Rocke by ſmiting it, to yeeld forth abundance of water, ſufficient for the whole company of *Iſrael*? When hee cauſed the ground to open and ſwallow down alive, three of the greateſt of his Army, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bags and baggages? Exod 14. Exod. 16. Exod: 17. Numb. 16.

Beſide, what wondrous workes or miracles ſoever *Moſes* did, he alwayes acknowledged to come from God, rejecting utterly all glory from himſelfe, and attributing and yeelding all the glory unto God. Againe, in his writings hee doth not excuſe nor conceale his owne ſinne, nor the ſinne of his people, no not the ſinne of *Aaron* his owne brother, nor of *Mary* his ſiſter, nor of *Levi* his Grandfather, nor of any other of his linage and kindred. Neither did he once ſeeke or goe about (although he were in place of power and authority to doe it) to bring in any of his own Sonnes into the Rule and Government after his deceaſe, (although he had many) but left the onely Rule and Government unto a ſtranger, named *Joſhuah*, as God commanded. Deut 32. Gen 49. Numb. 12. Deut. 14. Deut. 3. Numb. 27.

All which things doe ſhew (and many more too tedious to rehearſe) that *Moſes*, both in his writings, in his words, and in his works, was no man of ambition, or of worldly ſpirit, but a meek, humble, dutifull, obedient, and faithfull ſervant of God in all matters.

The hiſtory of *Moſes* therefore being the moſt ancient, and the ſame being moſt undoubted and certaine true, in ſo much as hee and his Hiſtory doe plentifully teſtifie of Chriſt which was to come, and ſhould be heard in all that hee ſhould ſay and teach; it remaineth that his religion which he hath taught unto the world, is the only true Religion,

ligion, and all other religion (not grounded on the like antiquity and truth) to be abandoned.

6 None can discredit *Moses*, nor the Psalmes, nor any of the Prophets amongst the *Jews*, but they must withall discredit Christ: for Christ saith thus of himself, that *All must be fulfilled which were written of him in* Moses, *the Prophets and the Psalms*. Again, he sendeth such as would know of him whether he were the true Messias, to the Scriptures of the *Jews*, saying thus: *Search the Scriptures, for they are they that testifie of me*. So that Christ, *Moses*, the Psalmes, and the Prophets, in a word, the whole Canonicall Scriptures of the *Jewes* doe go arme in arme, and be linked together like inseparable friends that will not be sundred: and therefore the one is alwayes a proof for the other; as likewise a disproofe of the truth of the one, is a disproof of the other: and therefore is it, that though the incredulous *Jewes* be so false in friendship, as that they will not (through unbeleefe) take part with the Christians, yet the Christians be more firme, and will hold with the Scriptures of the *Jewes* to the death. Now if there were no more to prove the Divinity of Christ, but the great and wonderfull miracles which he did (some whereof were such, as never any did before, nor could doe but God only) it were sufficient to prove him to be the Son of God, and that he came from the bosome of his Father. The great and many miracles that he did (being famous not only in *Judea*, but in all the *Romane* Empire, and so over all the world) are and were such as none of the Heathen dare doe, or can deny, but all acknowledge. And therefore I conclude, that the Christian religion, proceeding from so divine a power, and from one whose works and wonders are above all the world, is the most undoubted true Religion.

Luk 24. 44.

Joh. 5. 35.

7 Christ did never any hurt on earth, but he did marvellous much good, he healed all manner of diseases, he caused the dumbe to speake, the halt to goe, the blinde to see, and the deaf to hear: he stilled the raging of the winds and seas, gave sight to him that was born blinde, raised the dead to life againe, cast out Devils, knew mens thoughts;

and

and did ſuch workes as no man could doe, except God were with him, yea, except himſelfe were God. Moreover, his life was ſuch, as none was able to accuſe him of any ſinne, ſo pure and unreproveable was he. Againe, the doctrine he taught was farre from a worldly ſpirit, being moſt heavenly, moſt innocent, and moſt Divine, for never any man ſpake as he ſpake, nor with ſuch authority. Againe, he alwayes pronounced that he ſought not his owne glory, (which deceivers are wont to doe) but the glory of his Father; and as he ſpake, ſo it was indeed. The whole courſe of his Life and Death, Reſurrection and Aſcention doth ſhew the ſame: For when the *Jewes* would have made him an earthly King, he would none of it, but conveyed himſelfe away, *John* 6. 15. teaching his Miniſters to doe the like: *Luk.* 22. 25, 26. For he proclaimed that his kingdome was not of this world, *Joh.* 18. 36. But that he came to doe the will of his Father. Over and above all this, he was the greateſt Prophet that ever was, and fore-told divers things (as namely, that he ſhould be crucified of the *Jewes*, and the third day riſe again: that *Jeruſalem* and the Temple ſhould be deſtroyed ere that Generation paſſed: that after his Aſcenſion, the holy Ghoſt ſhould come upon his Diſciples aſſembled at *Jeruſalem*, and divers others) all which the world doth know came to paſſe accordingly. And nothing which he hath ſpoken, but it ſhal be performed: for there was never any fraud within his lips, or falſhood within his tongue. And therefore I conclude, that the Religion of him (who was moſt holy in his life, moſt harmleſſe towards others, moſt bountifull towards all, moſt wonderfull in his workes, moſt true in his Prophecies, moſt heavenly in his Doctrine, not ſavouring of any carnall delight or worldly affection, nor by any way or meanes ſeeking his owne glory, but the glory of God, and to doe the will of his Father) is and muſt needs be the only true Religion.

8 Another argument I frame thus; That religion which proceedeth undoubtedly from God, is the true religion: But the Chriſtian religion proceedeth undoubtedly from God,

God: *Ergo*, &c. That it proceedeth undoubtedly from God, I prove thus: Either it muſt proceed from God, or from the Devill, or from men: but it is too holy to proceed either from men or Devils; for it over-throweth the workes and kingdome of the one, and forbiddeth the revenging ſpirit of the other: (commanding men to love their enemies, to doe good to them that hate them and perſecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their covetous humour, admitting no uncleanneſſe or impurity, and forbidding all iniquity and wickedneſſe, be it never ſo ſecret or cloſe. Sith therefore it is ſo oppoſite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, even as God is holy; it is manifeſt, that it can neither be of mans deviſing, nor of the Devils invention: it remaineth therefore that it muſt needs be of God, and conſequently the only true Religion.

9 Another argument is this: that Religion which reſpecteth only the glory of God, is, and muſt needs be the only true Religion. But ſuch is the Chriſtian Religion: for it alloweth not any man to glory in himſelfe, but ſheweth that whoſoever glorieth, ſhould glory in the Lord, 1 *Cor.* 1. 30, 31. *Rom.* 4. 2. Therefore the Chriſtian religion is the only true religion.

10 Laſtly, the ſpreading and prevailing of the Goſpel of Chriſt over the univerſall world, when as all the world (both *Jewes* and *Gentiles*) were ſet and oppoſed againſt it, doth demonſtrate plentifully and effectually, that the Chriſtian Religion proceedeth from God, and that God is the Author thereof: for if it had not had a God to protect and patronage it, and to make it paſſe currantly through the world, it muſt needs have been utterly ſuppreſſed and choaked, even in the ſpringing and firſt riſing thereof. For after the aſcenſion of Chriſt Jeſus into Heaven, what were his few Apoſtles (in the judgement of reaſonable men) able to doe, for the ſpreading and prevailing thereof, againſt the force and power of all the world, which was then ready bent with all both fury and fraud, violence and vengeance, and

and with al their devices which they could invent to ſuppreſſe it? or what eloquence had his few Apoſtles to perſwade the world, or any therein, to the receiving and imbracing of that Chriſtian Religion, which they were appointed to preach? They (as all men know) were reputed and known to be unlearned men, but only that they were taught and inſtructed by the ſpirit of God, which according to the promiſe of Chriſt their Maſter) at the time appointed, deſcended down upon them, being aſſembled at *Jeruſalem*; by which ſpirit they were inabled to ſpeak all languages, and imboldened to preach his Goſpel and Religion in ſuch ſort, and with ſuch puiſſant and divine wiſedom, as none ſhould be able to reſiſt that ſpirit they ſpake by, howſoever their perſons might be hindred, moleſted, vexed and perſecuted. This, even this is a wonder of wonders, and an infallible demonſtration of the divine vertue of the Chriſtian Religion, that it having ſo few to publiſh it, and ſuch as they were, and being incountred by all the Princes and Potentates of the world, it ſhould notwithſtanding ſo ſtrangely prevaile, as within a ſhort time to be univerſally ſpread over the face of the whole earth. Who can now ſay but that it was protected, and prevailed by the power of God? for the power of all the world was againſt it: and if the Chriſtian Religion had been no better protected by God, then by men, alas, it had periſhed long ago, yea, it had never lived until this day, but it had bin choaked even at the firſt upriſing, and as it were in the cradle or infancy thereof. Let all wits therefore throw down themſelves, and let all tongues freely confeſſe the divine vertue of the Chriſtian Religion, which could not be ſtopped nor ſuppreſſed: but was ſo mighty, as that the power of all the world, and all the devills in hell joyning with them, was not able to ſtay the courſe and paſſage thereof, but that it did prevaile, & that within ſhort ſpace, over all the earth. And therefore the Chriſtian Religion (without all doubt) is the only true Religion, which came down from heaven, being brought by Jeſus Chriſt the true Meſſias, from the boſome of God the Father. Of which

(having so many and so infallible arguments to prove to every mans sence the truth therof) none can doubt, except he will also doubt whether the eie doth see, the eare doth hear, and the heart doth understand: the evidence thereof is so clear and manifest, as that it is able, if not to convert, yet to convince all gain-sayers whosoever, and to make us, that already professe, firmly to hold the same; knowing for certain that the Christian Religion is the only true Religion in the world, and that salvation is no where else to be sought. For run over all the religions of the world, and where shal you find any so pure, so divine, so powerful, so miraculous? it hath all the signes, tokens, arguments and proofs that may be, for the splendent truth thereof, & to demonstrate, that undoubtedly it came from God.

CHAP. IV.

Wherein is briefly shewed, the Religion of Mahomet, *to be a false and wicked Religion.*

IF I shal speak something of the Mahometish Religion, I thinke the truth of the Christian Religion will appeare so much the more: for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himself testifieth of Christ, to be a great Prophet of God, and a great worker of *miracles: And that the same Jesus Christ was borne of the Virgine* Mary, *that he lived without sin among men, that he was a Prophet, and more then a Prophet, and that he ascended into the heavens*: and therefore he reproveth the Jews, for that they would not beleeve him to be born of a Virgin. But on the other side, because he would not have Christ, to bear credit above him, he disliked that he should be called or reputed *the Son of God*. But beside the testimony of all the former Prophets of the world, both Jewes and Gentiles (as is afore-shewed) doe all teach, that he should bee the Sonne of God: *Suidas* doth moreover confute this false Prophet, who reporteth in his history that

Matth. Paris hist. Aug. in Her. 3.

Suidas.

that the Pharisees at *Jerusalem*, called a Councel to find out the father of Jesus: they injoyned certain women to search his mother: the women affirmed they found her a Virgin, then was it recorded in the famous Register book of the Temple, *Jesus the Son of God, and of Mary the Virgin.* This proveth, not only that the mother of Jesus was a Virgin, (which *Mahomet* truely held) but also that Jesus was the Son of God (which *Mahomet* alloweth not.) And indeed *Mahomets* religion is a patched religion, mixt partly with *Judaisme*, partly with *Gentilisme*, partly with *Papisme*, partly with *Christianisme*, being subtlely contrived for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomets* usurping, and of his sect, was thus: many hundred years after Christ, namely, in the year of our Lord 597. and in the reign of *Mauritius* the Emperor, when as *Gregorius Magnus* was Bishop of *Rome*, this *Mahomet* was borne (being of the line of *Ishmael* the Sonne of *Abraham*, by *Agar* the Bond-woman, having unto his Father one *Abdara*, and unto his Mother one *Emma*, being very obscure and base parents) in *Mecha* a City of *Arabia*: his parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captive. This being once known unto his kindred, one *Ademonaples* (saith *Volateran*) an *Ishmaelite*, bearing him good wil, for his favor and forwardnesse of wit, paid his ransome, and made him Servant and Factor in all his merchandize. *Matthæus Palm. Massæus Chro. lib. 13. Drench-sheer, Chro. de Saracen. & Turc. Orig.* *Volat. Georg. lib. 12.*

Not long after his Master died without issue, and his servant *Mahomet* matched with his Mistresse, a widow of fifty years of age, called *Eadigam*, and (saith *Paulus Diaconus*) his own kinswoman: so that his Master being of credit and substance, and his Mistris (afterwards his Wife) of no less account, and so shortly after departing this life; he succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of ten yeares gave himselfe secretly by perswasion *Paul Diac. rer. Rom. lib. 18.*

to bewitch the people, and other ten yéares after, with Rogues and Vagabonds that repaired unto him, with force of Armes, with ſword, and ſhedding of blood, he ſpent in ſubduing of Countries. And laſtly, nine years he openly and manifeſtly enjoyed as a deceiver, a falſe Prophet, and a King over thoſe whom he had already infected throughout *Arabia*.

Sabel. Ancad. 8. lib. 8.

Sabellicus writeth, that *Mahomets* father was an Heathen and his mother an *Iſmaelite*, whereby it came to paſſe, that whilſt his mother taught ſomewhat of the religion of the *Hebrewes*, and his father on the other ſide, the religion of the *Gentiles*. *Mahomet* (like a dutifull childe, but not like a diſcreet ſonne) obeyed both, and that was ſome cauſe of the mixt and patched religion. He had the falling ſickneſs, which took him ſo extreamly, that he grovelled along the ground, and fomed pitteouſly at his mouth. His wife being of great honour and ſubſtance, bewailed her hard hap in matching with a beggerly raſcal, and a diſeaſed creature: but he (with his wily companions) having taught a Dove to feed at his eare, wherein he had put grains of corne, perſwaded his wife to be content, and that he was another manner of man then ſhe took him to be: namely that he was a Prophet, that the ſpirit of God fell upon him, and that the Angell *Gabriel* in the forme of a Dove came to his eare, and revealed to him ſecrets from God whoſe preſence he was not able to abide: and therefore was it that he ſo proſtrated himſelf, & lay in a trance. His wife being herewith ſatisfied, ſhe began to chat the ſame amongſt her goſſips, ſaying, *Say nothing, my husband is a Prophet.* The women after their manner (whereof ſome of them can keepe no counſell) blazed abroad that *Mahomet* was a Prophet, and ſo from women it came to men.

Aventine. Annal. lib. 3.

This being once noyſed, they flocked unto him from all parts of *Arabia*. He being throughly inſtructed in Satans ſchool, and well ſeen in Magick, obſerved the preſent opportunity. The *Romans* and *Perſians* then warring together, *Mahomet* with his *Arabians* went, and firſt took part with the *Romans*, but afterwards ſerved them a

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a flie touch, and forſook them, and thereby weakned that ſide. In a while after he eſpied the Perſians go to wrack; and having deſpiſed the *Romans*, he ſetteth leſſe by the *Perſians*, and then ſetteth forth himſelfe with might and maine, with his Captaines and Lieutenants (called *Amirel*) to ſubdue Nations, and to deſtroy the Chriſtians, to the end thathe might eſtabliſh that falſe religion, deviſed by himſelfe, and his wicked confederates; he prevailed wonderfully, and in ſhort time after his deceaſe (in the time of *Ebubezer* and *Haumer*, that ſucceſſively reigned after him in *Arabia*) there were got and ſubdued to the *Arabians*, the region of *Gaza*, the City of *Boſtra* in *Arabia*, *Damaſcus*, *Phœnicia*, *Egypt*, *Paleſtina*, the City *Jeruſalem*, all *Syria*, *Antioch*, *Edeſſa*, *Meſopotamia*, all *Perſia*, yea and in a manner all *Aſia*. But I may not forget the end of *Mahomet*, who in an evening ſitting up late in his Pallace, and having taken his fill of wine, wherein one of his companions had poured ſome poyſon, felt his wonted ſickneſs approaching, and made haſte forth, ſaying, he muſt needs depart to confer with the Angel *Gabriel*, and go aſide, leſt his glorious preſence ſhould be an occaſion of their deaths; forth he went, and remembring that a ſoft place was beſt for his falling ſickneſſe, down he fell upon a dunghill, groveling along with great pain, foming at the mouth, and gnaſhing his teeth; the Swine came about the dunghil, fell upon him, wounded him ſore, and had eaten him up, had not his wife, and others of his houſe heard the noiſe of the Hogs, and reſcued the falſe Prophet. *Antoninus* reporteth, that he was not without ſundry diſeaſes, which intemperate diet brought to him; namely, the Pluriſie, and a kinde of Lethargy; for oftentimes his ſenſes ſeemed to be taken from him. He continued drooping the ſpace of fourteen dayes; at length he departed this life. His belly had ſuch a ſwelling that it ſeemed ready to burſt, and his little finger bowed backwards: In the time of his ſickneſs he commanded them that were about him, that when breath departed his body, they ſhould not ſtraight-way bury him; for he ſaid, that within three dayes he would aſcend into heaven; but hereby

Zonaras Annal. Tom. 3.

Ant. Chron. par. 2. tit. 13. Cap. 5.

appeared that he was a false Prophet, for they kept him above the ground the third and fourth day, yea (as *Flores Historiarum* testifieth) the space of thirty dayes, in great hope he would rise, and ascend according to promise; but they saw nothing, saving that they felt an intolerable stench, so that in great disdain (saith *Antonius*) *Eum longè a domibus projecerunt*, they cast him far from houses. But his companions (such as consulted with him, and concealed his falsehood and treachery) remembring themselves, and judging that the disdaine of *Mahomet* would be their discredit, and his fall their foile and shame, they fetcht him again, they cheft him in an iron coffin (saith *Sabellicus* and *Nauclerus*) they bring him unto the famous Temple of *Mecha* (in which City he was born) with great solemnity, as if hee had never been seated upon the dunghill with Swine, they convey to the roof of the Temple mighty Load-stones, they lift up the iron Coffin, where the Load-stones according to their nature, draw to them the iron, and hold it up, and there hangs *Mahomet* on high.

Sabel. Aenead. 8. lib 6.

This was the report of old, *Anton. Chro. part. 2. cap. 5. Wolfang. Drenster. Chron Nauel. Gen. 22. Sabel. Ænead. 8. lib 6.*

Those that imbrace the Religion of *Mahomet*, are called *Saracens*; for it was the pride of *Mahomet* to have them so called, to advance his owne doctrine and profession, because he knew himselfe lineally descended of *Ishmael* the son of *Agar* the bondwoman; therefore to avoid this reproach, he bare the world in hand, that he came of *Sara* the free woman, the wife of *Abraham*, and called himself and his followers, *Saracens*. *Sabellicus* writeth, that the *Grecians* of spight are wont to call the *Saracens*, *Agarens*; for that they came not of *Sara*, but of *Agar*.

This *Mahomet* while he lived, used the company of *Christians*, *Jews*, and *Infidels*; *Et ut popularior esset ejus lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might be the more favoured, hee borrowed something of every Sect. Satan furnished him with three instruments, as helps to bring his mischievous intent about. The first was a *Jew*, a great Astronomer, and a Magician, who opened to him at large the *Jewish* follies; The second, one *John* of *Antioch*; The third, one *Sergius* a Monk, both

Sabel. Ænead. 8. lib 6. Fasicul. Temp.

both abominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptised of *Sergius*, and of these hereticks, he learned with the *Sabellians* to deny the Trinity, with the *Manichees* to establish two beginnings, with *Eunomius* to deny the equall power of the Father and the Son, with *Macedonius* to call the Holy Ghost a creature, and with the *Nicolaits* to allow many wives, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his *Alcoran* (so is the book of the law termed) to commend the humility of Christian Monkes and Priests; he made him also deliver the *Saracens* a Monks coul, which they use to this day, also *instar Monachorum multas genuflexiones*, many duckings and crouchings like the Monkes. *Matthias a Michovia* addeth that they use shaving, and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confesse God to be the governor of all things, and that Iesus Christ was the Apostle of God, begotten by the Angel *Gabriel* on *Mary* the Virgin, who never knew man, and that he was greater and worthier then man: they allow the Miracles that Christ did, and the Gospel (so far forth as it agreeth with the *Alcoran*) and *Moses*, and the Old Testament, correcting therein (so presumptuous is the Spirit) certaine errours. Hee called himself a Prophet, and that he was sent of God to supply the Imperfections of all lawes: he forbad his followers all Pictures and Images in their Temples, he forbad the eating of Swines flesh; he commanded purifyings and washings, *ad similitudinem Judæorum*, after the manner of the *Jewes*. The Christians have Sunday for their Sabbath, the *Jews* Saturday, and *Mahomet* Friday, to dissent from the *Hebrews* and Christians; or, as *Antonius* writeth, in the honour of *Venus* the goddesse of *Arabia*, thereby the rather to win that Country people; and thus it pleased him to devise a Religion mixt of all these, to the end hee might have of all Religions, some to build up his Kingdome: And indeed *Mahomet* took the advantage of the time; for that time was a time of dissention among Princes, and of division amongst those which called themselves Christians

Sabel. Aenead. 8. lib. 6.

Ant. Chro. part. 2. tit. 15. cap. 2.

Matthias a Michov. de Sarmat.

Asian. lib. 1. l. 7. Laonic. de Turc. lib. 3.

Sabel. Aenead. 8. lib. 6.

ſtians. *Heraclius* the Emperour, and *Choſdroes* King of *Perſia* were at deadly enmity, one warring againſt another. The *Scythian* Nation were of neither ſide, but at laſt againſt both, raiſing a power of themſelves, having *Mahomet* their Ring-leader. The Church was troubled with divers Sects and hereſies, as with Neſtorians, Jacobites, Monothelites &c. And then was there contention amongſt the Biſhops, who ſhould have the proud title of Univerſal Biſhop. God was highly diſpleaſed with this wickedneſſe, and ſuffered Nations to riſe as a rod or ſcourge to whip his people; for where the hedge is broken, there it is eaſie for the beaſts of the field to enter and ſpoyl. Now the vanity and falſehood of this religion may be proved thus:

The vanity of the Turks Religion.

First, by the newneſs of it; for it is but of late years begun, and there was never any Propheſie that did allow of ſuch a Prophet, or of the doctrine of ſuch a one. And therefore he commeth in his own name, and ſo conſequently not to be received.

Secondly, he did no miracle at his coming, and therefore no reaſon that any ſhould beleeve in him. He ſpake unto the *Saracens* of himſelfe; *Non ſum miraculis, aut indiciis ad vos miſſus:* I am not ſent unto you with miracles and ſignes. There was no divine power ſhewed in all his practiſe.

Matth. Paris hiſt. Aug. in Hen. 3.

Thirdly, it is manifeſt that *Mahomet* was a falſe Prophet, becauſe he ſaid that within three dayes after his death he ſhould aſcend into heaven, which was notoriouſly falſe, as before appeareth.

Flor. hiſt.

Fourthly, The religion of *Mahomet* is fleſhly, conſiſting in naturall delights, and corporall pleaſures, which ſhew that man, and not the divine Spirit of God, is the author thereof, for it is permitted the *Saracens* by that his law to have foure wives (though theſe be of nigh kin) yea five, marrying them Virgins, and to take beſides as many of them which they have bought and taken captives, as their ability will ſerve to maintain. The Paradiſe likewiſe promiſed to his followers is this; namely, they ſhall have garments of ſilke, with all ſorts of colours, bracelets of gold and

Jacob de Voyag. legend. 157. Laonic. de reb. Turc. lib. 3.

Aut. Chro.

and Amber, parlours and banqueting houses upon floods and rivers, vessels of gold and silver, Angels serving them, bringing in gold, milke, silver, wine lodgings furnished, cushions, pillows, and down-beds, most beautiful women to accompany them, Maidens and Virgins with twinkling eyes, Gardens and Orchards, with Arbours, Fountains, Springs, and all manner of pleasant fruit, rivers of Milke, Honey, and spiced Wine; all manner of sweet Odors, Perfumes, and fragrant sents; and to be short, whatsoever the flesh shall desire to eat. Thus fleshly people have a fleshly religion, and a fleshly Paradise to inhabit. But like Prophet, like people, and like religion; for *Mahomet* himselfe was such a fleshly fellow, as that though modest ears are loath to hear, yet because the filthinesse of this Prophet may not be concealed, I must utter it. He committed buggery with an Asse; *Bonfinius* writeth it: Again, he committed adultery with another mans wife, that upon displeasure was from her husband; and when he perceived the murmure of the people, he fained that he had received a paper from heaven, wherein it was permitted him so to doe, to the end hee might beget Prophets, and worthy men. Againe, *Mahomet* (as *Cælius* reporteth) had forty wives, and further he gloried of himself, that it was given him from above to exceed ten men (saith *Cleonard*) fifty men (saith *Antoninus*) in carnal lust and venery. *Avicenna*, one of *Mahomets* own sect, is himselfe brought in disliking of this Religion, for this reason; *Because Mahomet* (saith hee) *hath given us a law, which sheweth the perfection of felicity to consist in those things which concern the body; whereas the wise and Sages of old had a greater desire to expresse the felicity of the soul then of the body; as for the bodily felicity, though it were granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the soule requireth*; His Paradise and Doctrine is such, as there seemeth small difference between Epicurisme, Atheisme, and Mahometisme.

Bonfin. lib. 8. Decad. Bernard in Rosar. part. 1. Serm. 14. Ant. Chro. part. 3 tit. 15. cap. 2. Cælius Nichol. Cleon. 1. Epist. Antonin. Chro. part. 2. cap. 5. Avicenna Metaphys.

5 *Mahomets* law is a tyrannical law; for he made it death to dispute of it, and if any man speak against it (saith he)

Anton. Chro. part. 2. tit. 13. cap. 4.

he) *Proditore occidatur:* Let him be traiterously put to death. And again, *Sine audientia occidatur:* Let him be put to death without comming to his answer. *Qua sanctione* (saith *Sabellicus*) *palam fecit nihil syncerè in ea lege esse, &c.* By which decree he manifested, that there is nothing sincere in that law, &c. Moreover, he wrote in the *Arabian* tongue, and taught his followers, that his Religion, *A gladio cœpit, per gladium tenetur, & in gladio terminatur:* Began by the sword, is holden by the sword, and is finished or ended in the sword; which sheweth that the sword and arm of flesh is all the author and protector that his Religion hath. Again, *Mahomet* made this law amongst them saying, *He that slayeth his enemy, or is slain of his enemy, let him enter and possesse Paradise.* He spake like a man, with a carnall spirit; teaching revenge to the uttermost, and promising paradise to such; but no proofe of a divine Spirit appeareth in him.

Sabel. Aenead. 8. lib. 6.

Matth. Paris hist. Ang. in Hen. 3.

Paul Diac. rer. Rom. lib. 18.

6 As *Mahomets* Religion is defended by force of sword and fraud, insomuch as he made it death to call it into question; so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtilty, and lyes. For first he having the falling sickness, perswaded his wife, and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall down. *Sergius* the heretical Monk was at hand, and bare false witnesse to the same (saith *Zonaras.*) He told them that the same Dove which he taught to feed at his ear, was sometimes an Angel, and sometimes the Holy Ghost. He had three companions all of a confederacy, to devise, and face out lyes with him. When he perceived that men gave ear to him, he fained that the Angel *Gabriel* had carried him to *Jerusalem*, and thence to have lifted him up to heaven, and there to have learned his Law.

Zonaras Annal. Tom. 3.

He made the *Saracens* beleeve, that before God made the world, there was written in the Throne of God; *There is no God, but the God of Mahomet.* When he had framed his *Alcoran*, and bound it up fair, he caused secretly a wilde Asse to bee taken, and the book to bee bound about his neck,

Ant. Chro. part. 2. tit. 13. cap. 5.

neck, and as he preached unto the people, upon a sudden he stood amazed, as if some great secrecy were revealed to him from above, and brake out, and told the people; *Behold, God hath sent you a law from Heaven; go to such a Desart, there you shall finde an Asse, and a booke tyed about his neck.* The people ran in great haste, they found it so as he had said, they take the Asse, they bring the book, they honour the Prophet. Touching divorced, and separated wives, he told the *Saracens* he had received a paper from heaven. He used soothsaying and divination, the which at *Fessa*, a City of *Mauritania*, unto this day is called *Zarragia*. Hee perswaded his followers, that at the end of the world he should be transformed in the form of a mighty Ram, full of locks, and long fleeces of wool; and that all that held of his law, should be as fleas shrouding themselves in his fleeces, and that he would jump into heaven, and so convey them all thither. These, and such like were his sleights, to beguil a foolish, rude, and barbarous Country people; the foolery, pride, and vanity of whose Religion, I trust, every one doth sufficiently perceive.

Avicen. lib. 2. cap. 12. Job.
Leo lib. 3. cap. 23 Aphric.
Bern. in Rosar. part. 1. Serm. 10.

7 *Mahomets* Religion is no true Religion, but a meer device of his own, and of three others his false conspirators; for he hath patched together his *Alchoran* of the doctrine of Heathens, Indians, and Arabians, of superstitious *Jews*, of *Rechabites*, of false Christians and hereticks, as *Nestorians*, *Sabellians*, *Manichees*, *Arians*, *Cerinthians*, *Macedonians*, *Eunomians*, and *Nicolaits*, of illusions, and inventions of their own: And lastly, (for further credit) he borrowed some out of the Old and New Testament. But God will not thus be served; for he delivered his mind of old unto *Israel*, and he is not changed, but continueth the same God still. *Ye shall not* (saith God) *do every man what seemeth him good in his own eyes; Whatsoever I command you, take heed you do it; thou shalt put nothing thereto, nor take ought therefrom.* Satan being conjured to deliver the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelve thousand lyes, and the rest was truth; by all likelihood very little. And therefore I conclude, that there-

Deut. 12.
Fasciul. temp.

there is no evidence to prove *Mahomet* a true Prophet, many prove him to be a falſe Prophet, and blaſphemous, and preſumptuous, and his religion to be a wicked, carnal, abſurd, and falſe religion, proceeding from a proud ſpirit, and humane, ſubtile, and corrupt invention, and even from the devill, the crafty father of lyes, a murtherer, and man-killer from the beginning. And ſo much hereof may ſuffice.

CHAP. V.

Wherein is ſhewed that the Church of Rome *is not the true Church of God, nor obſerveth the true Religion.*

I Am now entring into that great controverſie between the *Proteſtants* and the *Papiſts*, whether of them ſhould bee the true Church, and true woſhippers of God in Chriſt; for they both acknowledge God, and Chriſt his Son; and all the ſacred and Canonical books of the Scriptures, they confeſſe to come from God, and from his divine Spirit, as indeed they could come from no other. But whiles they both confeſſe this Book, it is good reaſon that they ſhould both ſtand to the arbitrement and judgement of theſe Books, for the triall of the true Church; which if they doe, (as indeed they muſt) this controverſie is at an end, and not worthy to be made a queſtion, or to be doubted of; for by the ſacred and Canonical writings it ſhall by and by be manifeſt, that the Church of *Rome* cannot be the true Church poſſibly. But firſt let us hear what it ſaith for it ſelfe, and what good grounds it hath for the fortification thereof. For if it be not builded upon a good foundation, and upon ſuch grounds, as will hold, the whole building is like to lye in the duſt, and to come to ruine.

1 They hold very ſtiffely (but not ſo ſtrongly) that the Church of God militant here upon earth, is viſible to the outward eye, and may be pointed out by the finger at all times, in ſuch ſort as that o nmay know whither to

reſort,

reſort as to the congregation of Gods people ther to joyn himſelf unto them, and to praiſe and pray unto God with them, and to doe thoſe things that he requireth at their hands. But all this cannot profit them, nor hurt us: for as in the primitive Churches perſecuted by thoſe tyrannical & heathen Emperors, there was a Church of God (though not ſeen of them) who had their meetings and Aſſemblies amongſt themſelves (though ſecretly becauſe of their enemies:) ſo likewiſe in the daies of Queen *Mary*, as alſo in all other times of the perſecution of our Church by the *Romiſh* Biſhops and their partakers, our Church no doubt was, and might be; and they likewiſe had their meetings and aſſemblies, though both they, and the place of their reſort were unknown to thoſe their perſecutors.

Viſibility or ſplendency of the Church in outward ſhew is no certaine or inſeparable marke of the true Church. A Simily.

In the time of *Diocleſian* the Emperor (eſpecially) Chriſtians were ſo waſted, as to the judgement of men none were remaining, their books were burned, the Churches deſtroyed, and themſelves put to death: in the end when this great havock was made, and cruelty had waſted and deſtroyed all that could be found, there was then the viſible Church? It muſt needs be then inforced to hide it ſelfe, and ſo it was, and the glory thereof ſo eclipſed, that for a while it ſhined no where. And therefore the Church is not alwaies viſible and ſeen to the outward eye, nor ſplendent in the faces and ſight of men, and yet a true Church notwithſtanding, as then it was: for it is the Sun, though it be ſometimes overwhelmed with a cloud; and it is fire ſtil, though it be ſometimes raked up in embers: and ſo the true Church is and may be, although not ſeen or known to the world, yea though it ſeem overwhelmed with tyrannical malice, and hide it ſelf as though it were clean extinct.

The Church not alwayes viſible.

2. Let them tell me where the Church was viſible, when being aſſembled at *Jeruſalem*, there aroſe a great perſecution againſt it, in ſo much as they were all diſperſed & ſcattered, as the text ſheweth? Or let them tell me, where or how the Church was viſible when Chriſt was ſmitten, and all the reſt were ſcattered and hid, and concealed themſelves

Act. 8. 1.

Mark. 14. 27.

ſelves the face of the viſible Church was then not in Chriſt and his Apoſtles, but in the *Jews* among the Scribes & Phariſees? and therfore if viſibility be ſuch a mark of the true Church, then theſe who crucified Chriſt) were the true Church, and not Jeſus Chriſt and his Apoſtles: which who dare affirme? Yea, who will not deny? Yea, when the ſhepheard was ſmitten, and the ſheep ſcattered, and yet a true Church; who can deny but that a true Church may be, though it be not apparently viſible, and ſeen to the world? What ſhall I ſay more? Doth not St. *John* in his Revelation teſtifie expreſly, *that the Church of Chriſt* (ſignified there by a woman) *fugit in ſolitudinem, fled into a deſart, or wilderneſſe*, where ſhee had a place prepared for her of God, & where ſhe could not for a certain ſeaſon be found of her perſecutors? Let them further ſhew me how the Church was viſible in the time of *Elias* the Prophet, when he complained that he himſelf was left alone: *O Lord* (ſaid he) *they have forſaken thy covenant, they have deſtroyed thine Altars, and ſlain thy Prophets with the ſword, and I am left alone.* *Elias* did not think himſelfe to be *ſolus propheta relictus* (as *Campian* anſwered in the Tower) I ſay he ſpake not of himſelf onely in that reſpect: but in this reſpect, that he took himſelfe to be the only true worſhipper that was left in *Iſrael*: which is manifeſt by the anſwer which God gave him; namely, that beſides him he had ſeven thouſand true worſhippers yet remaining, which had not bowed their knee to *Baal*: I demand of the Papiſts, when *Elias* knew no other true worſhippers of God but himſelfe, how the Church was viſible? for whether he ſhould go to find a true worſhipper, he knew not. Again, it is written in 2 *Kin.* 16. that under the reign of *Achas*, there was taken a pattern of the Altar of the Idolaters of *Damaſcus*, and that *Urias*, the high Prieſt removed the Altar of the Lord: whereby it appeareth, that the Prieſthood was corrupted, the Altar removed, and conſequently the ſacrifices ceaſed, &c. What viſibility of the true Church could there be in thoſe daies, either of *Achas*, *Manaſſes*, and other Kings being Idolaters, when the Temple it ſelfe (where only by the Law of God,

Revel. 12. 6, 7.

1 King. 19. 11. &c.

God, the Jewes were to offer the ſacrifices) was polluted and defiled with heatheniſh Idolatry? What Church or Congregation could any man (in this caſe) have reſorted unto, to have performed a true and acceptable ſacrifice unto God in thoſe times, when the Temple of *Jeruſalem* (which was the place to worſhip at) would admit no true worſhippers, but only Idolaters? It is therefore manifeſt, that a true Church may be, though they know not a congregation of God to reſort to; yea, though it be cloſe and not ſeen or known one to the other, nor yet to the world, And conſequently viſibility (which the Papiſts make a mark of the Church) is no perpetuall mark thereof. Yea, if ſuch viſibility ſhould be a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Menaſſes*, and many other Kings of *Iſrael* that were Idolaters, the true Church, who indeed were the falſe Church: and then were *Elias* and all other the true worſhippers of God, who had in thoſe times no places left to ſacrifice in, the falſe Church, which is abſurd; *Chryſoſtome* ſaith, that in the time of *the abomination of deſolation* (ſpoken of by Chriſt Jeſus, in *Matth.* 24.) that is, in the time of wicked hereſie, which is the Army of Antichriſt (as he expounds it:) *Nulla probatio poteſt eſſe Chriſtianitatis, neque effugium poteſt eſſe Chriſtianorum aliud volentium cognoſcere fidei veritatem, niſi ſcripturæ divinæ: No proofe can be made of Chriſtianity, neither can there bee any other refuge for Chriſtians, which are deſirous to know the true faith, but onely the divine Scriptures.* And therefore I conclude (which is apparent) that the true Church ſometime is in ſuch a ſtate, as that viſibleneſſe cannot diſcerne or prove it, but only the divine Scriptures muſt demonſtrate and declare it: and conſequently it is demonſtratively manifeſt, that it is no true poſition of the Papiſts, *That the Church of God is alwayes and evermore viſible, ſeene, and ſplendent, to the outward eye and view of the world.* Wherefore the Papiſts doe us great injurie, and bewray their owne ignorance, when they would have us to ſhew our Church in all times and ages (which notwithſtanding

Chryſ. in Mat. 24.

per-

perhaps may be done) for our Church was alwaies, though it were not seen or knowne to them, but lay hid and kept it selfe close from their fury and tyranny, as the first and Primitive Churches did from their bloody persecutors. Our Church was then persecuted in those times when it could not be seen, and many then, like constant Martyrs, endured the tyranny of that Romish Religion; so that some were banished, others fled into other Nations, some endured martyrdom at home, some other hide themselves but the whole Church generally was vexed, and oppressed. And therfore when our Church was thus persecuted, it is a good argument (I thinke) to say; We had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seen or visible to them, yea though in it selfe it were inlightened from God many ages together, namely, till the tyranny of Antichrist were over-past.

Secondly, another erronious position whereby they are miserably deceived, is this; *They hold the Church cannot erre*: and therefore suppose, because the Church of *Rome* was once the true Church of God, therefore it is so now and evermore. As though there might not be an apostasie in the Church, which S. *Paul* affirmeth there should. Or as though a particular Church (for the Church of *Rome* is but a particular Church) could not erre? Yea, as though generall Councels (which represent the whole Church) could not erre: for so they affirm, but how truely let the world judge. And if it may be shewed that general counsels have erred or may erre, then they yeeld their cause in this behalf. I wish they would for their own sakes: for false *Jesuites* and *Seminaries* do but deceive themselves and others, to their own confusion in this world, and except they repent, in the world to come.

2 Thes. 2. 3, 4. The Church may erre.

That generall Councels may erre, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre. Provinciall Councels may erre: Lastly, he saith; *Concilia quæ fiunt ex universo orbe Chri-*

Christiano priora posterioribus sæpe emendari, cum aliquo experimento rerum aperitur quod clausum erat, & cognoscitur quod latebat; That generall Councels which are gathered of all the Christian world, are often corrected the former by the later, when by any trial of things, that is opened which was shut, & that is known which was hidden. A generall Councel may be corrected (saith *August.*) *Ergo* it may erre: And therefore *Augustine*, speaketh plainly to *Maximinian* the Bishop of the Arrians; *neither ought I to alleadge the Councel of* Nice, *nor thou the Councel of* Arrimine, *to take advantage thereby; for neither am I bound nor held by the authority of this, nor thou of that: set matter with matter, cause with cause, or reason with reason; try the matter by the authority of the Scriptures, not proper witnesses to any of us, but indifferent witnesses to us both.* *August. Tom. 6 lib. 2 contra Donatist.* *Aug. cont. Maximin. lib. 3 cap. 4*

In the time of *Constantine* that Christian Emperour, was the first, and last Councel of *Nice*, wherein according to our Creed was decreed, that Christ was God, as well as man. In the time of *Constantius* (*Constantinus* Sonne) favouring the errour of the Arrians, it was decreed in the Councel of *Arrimine*, that Christ was not God, but onely man. This Councel of *Arrimine* did erre (and that grossely) in a matter of faith. *Ergo*, it is palpable that a generall Councel may erre, even in matters of faith. *Theodor. lib. 2. cap. 18.*

Againe, generall Councels have been contrary one to the other, and that in matters of faith; as the Councell of *Constantinople* condemned the setting up of Images in the Church, and the Councel of *Nice* afterward allowed Images. One of them (being contrary) must needs be erronious: *Ergo*, a general Councel may erre.

The generall Councel confesseth it selfe that it may erre: For the whole Councel prayeth in the end of a generall Councel (in a set forme of Prayer, that is appointed to bee said after every Councel) namely, that God would *Ignorantiæ ipsorum parcere, & errori indulgere; Spare their ignorance, and pardon their error*; *Ergo*, a generall Councell may erre. *Concil. Tom. 1. de ord. celeb. concil.*

The Pope of *Rome* (whom the Papists hold for head

of their Church) may erre; *Ergo*, their whole Church may erre. *Augustine* proveth it erres, *Beatæ memoriæ Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet*: *Behold, Pope Innocentius of blessed memory doth teach, that young children cannot be saved, except they receive the Baptisme of Christ, and also the communion of the body and blood of Christ.*

Lib 2 ad Bonif. contra Epist Pelag cap 4.

But this is taxed for an errour; *Ergo*, the Pope of *Rome* may erre, and consequently the whole Church under him, except perchance members have a priviledge above the head. But what shall I need to stand hereupon? their owne Canon Law (as it is evident in the decrees) doth say expresly, that if the Pope be found negligent of his owne and his brethrens salvation; yea, though he lead innumerable people by heaps to the Devill of hell, no mortal man may presume to reprove him, because he himselfe being to judge all, is to be judged of none, *nisi deprehendatur a fide devius*; *except he be found erring from the faith*: whereby it appeareth, that they thought he might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other then a man, as also the members of his Church be, and *humanum est errare*, *all men are subject to error*. Let every man take heed how he trusteth the Pope or any man mortall; for it is written, Jer. 17. *Maledictus homo qui in homine confidit, Cursed is the man that putteth his trust in man.* And why? Because (as the Prophet *David* saith, *Psal.* 116.) *All men are liars in their words, and sinners in their works.* But when the doctrine of that man of *Rome*, and of his Church is in divers things clean contrary to the expresse Word of God, who can deny but it is an apparent erring Church?

Part. 1. distin. 40 cap. Si Papa.

Popish errors.

As when it established ignorance to bee the mother of devotion, which Christ calleth the mother of error, saying, *Ye erre, not knowing the Scripture*, Mat. 22. 29. who can chuse but think that it hath no good meaning in it, but purposed onely to build up the pride of the Pope, of his Cardinals, Bishops, Priests, Monks, and other their Eccle-

Ignorance and strangeness in the Scripture.

siasticall

fiastical men? Christ biddeth the people to *search the Scriptures*, Joh. 5. 39. this Antichrist forbiddeth them, saying, it is perilous, it causeth Schisms, Sects, and Heresies, as though they were wiser then Christ. Againe the Apostle *Paul* commandeth, *that the word of God should dwell plentiful in the people, whereby they might teach themselves*, Col. 3. 19. But the Pope of *Rome*, and his Church alloweth not plentiful knowledge of the Word in them, yea Ignorance is the knowledge that he would desire them to have. Who would not justly suspect such a Church, and such a Religion, yea, condemne it; when to maintaine and continue their Church in errors, they would have none of the people to search any Scriptures, whereby they might be discovered? Thus the silly Papists (whom I pity) are lead like blinde men they know not whither, and with their *implicita fides* (which is to beleeve, for their part they know not what) are lamentably seduced. It is good themselves should see and know what they beleeve, and that their faith and belief be right, lest at last they be (through overmuch trust of their teachers) extreamly deceived. The people of *Berœa* were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which *Paul* himselfe teached, *Act.* 17. For whosoever he be, yea though he were an Angel from heaven, if he teach matters contrary to the Doctrine of the holy and canonical Scriptures, we are to hold him accursed, yea and accursed again, as the Apostle of Christ Jesus S. *Paul* commandeth, *Gal.* 1. 8, 9.

Again, the Church of *Rome* when it taught and holdeth that the Scriptures were to be read unto the people, or congregation in an unknowne tongue, what were the people the wiser? S. *Paul* would have all things done to edifying in the Church. For, saith S. *Paul*, *Is qui supplet locum indocti, quomodo dicturus est Amen ad tuam gratiarum actionem quando quidem quid dicas nescit? How shal he that supplieth the place of an unlearned man, say Amen to thy thanksgiving, when he understandeth not what thou sayest?* 1 Cor. 14. And in that whole Chapter he utterly dis-

liketh ſervice in an unknown tongue. And therefore if the Church of *Rome* will not confeſſe their error herein, ſhe is paſt all ſhame, and hath the impudent and ſhameleſſe face of an harlot.

Againſt Purgatory.

They have all deviſed and defended a place of Purgatory, wherein all that depart this life be put, and there puniſhed, (being a puniſhing fire) untill they helpe to fetch them out with their Maſſes, and other their inventions and devices, which they will not do, nor think they have reaſon to do, except they have good current coin for the ſame.

And therefore it may be well and juſtly called Purgatory Pick-purſe; and it is manifeſtly apparent hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonicall books of the Scriptures; yea, the Canonicall bookes of Scriptures ſhew the contrary, and ſo doe the ancient Fathers. Chriſt in the Goſpel, *Luke* 16. ſheweth only but two places, namely, Heaven and Hell; ſaying, that the rich mans ſoule (which was unmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* ſoule (he being dead) was carried into *Abrahams* boſome, a place of joy and comfort. To the Theefe which was executed at the Paſſion and ſuffering of Chriſt, and beleeved in him, Chriſt anſwered, *Hodie eris mecum in Paradiſo; This day ſhalt thou be with me in Paradiſe*, Luk. 23. 43. Which ſheweth that the ſouls of the faithful never come in Purgatory fire to be boyled and puniſhed; for all their ſin is forgiven, and conſequently, the puniſhment incident to the ſame, is forgiven alſo, and their ſouls paſſe from death to life, and into Paradiſe, a place of comfort, delectableneſſe, & all ſweetneſſe, namely, heaven, where Chriſt is; *Verily, Verily, I ſay unto you* (ſaith Chriſt) *he that heareth my word, and beleeves in him that ſent mee, hath eternal life, and cometh not into condemnation, but paſſeth from death to life*, Joh. 5. 25. What is become then of this Purgatory? S. *Paul* ſaith, *I covet to be diſſolved, & to be with Chriſt*, Phil. 1. 23. ſhewing thereby that preſently after his diſſolution, he was to be with Chriſt in glory. *For we know* (ſaith he) *that when this*

this earthly tabernacle of ours is dissolved, we have a building not made with hands, but eternal in the heavens, 2 Cor. 5.1. Saint *John* in his Revelation saith. *Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their works follow them*, Rev. 4. 13. If from the time of their death they have blessednesse and rest (as he sheweth) then are they not in any Purgatorie fire to bee scorched and molested. Saint *Peter* telleth the Saints and children of God, and assureth them of it, *That the end of their faith is the salvation of their souls*, 1 Pet. 1. 9. If salvation of their souls begin at the end of their faith, which lasteth unto the end of their life, (and no longer, for then they have the fruition and possession of that which they beleeve and hope for) then it is manifest there is no Purgatory. *Ambrose* saith, *Qui hic non receperit remissionem peccatorum, illic non erit is in cœlo: quia remissio peccatorum vita æterna est. He that here in this life receiveth not remission of sins, shall never come into the Kingdome of heaven: for life eternal is remission of sinnes.* *Ambr. lib. 2. de bono mortis.*

Cyprian saith, *Quando ist inc excessum fuerit nullus jam locus pœnitentiæ, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur: hîc saluti æternæ cultu Dei & fructu providetur.* And again by and by, he saith, *Tu sub ipso licet exitu & vitæ temporalis occasu pro delictis Deum roges, qui verus & unus est; venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is, *When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here provision is made for eternal salvation by the worship of God, & fruits.* And therfore saith he, *do thou call upon God, though it be at thy last gasp, & departure of this thy temporal life, but call upon that God which is one & true: pardon is given thee if thou confess thy sins, & saving forgivenes if thou beleevest, & from death presently thou shalt pass to immortality.* *Cyprian. contra Demet. tract. 1.*

Hierom saith, that the time of sowing their seed for Christians is this present life, and that as soon as this life is ended, they reap everlasting life. *Hier. in Gal. c. 6*

Augustine saith, *Primum fides catholicorum divina authoritate regnum esse*

credit cœlorum: secundum gehennam, ubi omnis Apostata, vel à Christi fide alienus, supplicia experitur: Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus. The first place (saith hee) the faith of Catholikes doth (by divine authority) beleeve to be the kingdome of heaven: the second, hell: a third place we are utterly ignorant of, neither can we finde any such in the holy Scriptures. And the same *Augustine* writeth in another place, *That they which beleeve a Purgatory fire, are much deceived, and that through an humane conceit.* How then can the Papists be the true Catholicks; which beleeve not the faith of the Catholicks, which *Augustine* doth affirm?

Aug. Enchir. ad Laurent. cap. 67.

Against free will.

They also hold, that a man, since the fall of *Adam*, hath free will of himself, and of his own power to come unto God, and to do things acceptable and well-pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens hearts are onely evil every day*, Gen. 6. If they be *only evil*, then have they of themselves no affection to goodnesse acceptable to him; And Christ saith, *No man can come unto mee, except my Father draw him*, John. 6. 44. If hee must be drawn before he can come, he hath no prochivitie or willingnesse of himself to come. And therefore is it that the Prophet saith, *Convert thou me and I shall be converted*, Jeremy 17. shewing that he hath no power in himself to be converted. And S. *Paul* sheweth, that till God give grace, *there is none that doth Good, no not one*, Rom. 3. 10 &c. For all the Philosophical vertues and good deeds which men do before they have Faith (which is *the gift of God*) are sin, and not acceptable to God, *John* 6. 29. For the Apostle witnesseth, *that without faith it is impossible to please God*, Heb. 11. 6. And that *whatsoever is not of Faith is sinne*, Rom. 14. 23. Christ himself again saith, that *except men be ingrafted into him, they can bring forth no fruit*, John 15. 1, 2. &c. *Paul* often teacheth that we must be new men, and *cast off the old man*, Ephes. 4. 22. And again, hee bids us to bee *renewed in the spirit of our minds*, Eph. 4. 23. And moreover he saith, that *the naturall man perceiveth not the things that are of God, neither can he: for they*

Ephes. 4. 8.

they are ſpiritually diſcerned, 1 *Cor.* 2. 14. And again, that *it is God that worketh the will and the deed*, *Phil.* 2. 13. And he plainly confeſſeth of himſelf & of all others, that *we are not able of our ſelves ſo much as to think a good thought*, and that *all our ſufficiency is of God*, 2 *Cor.* 3. 5. Which premiſſes do ſhew, that our underſtanding is blind, and our will perverſe in any divine matter, or acceptable ſervice unto God, till God do inlighten the one, and draw and move the other unto himſelf. Thus hath God ordered matters, to the end himſelf might have all the glory aſcribed to him, as good reaſon hee ſhould. For what is man ſince his fall in *Adam*, but an abject and runne-away from God, of himſelf ſeeking by-paths, and crooked out-ways, leading from God, and from his worſhip, except he be aſſiſted from above? (which is ſignified by *Adams* hiding himſelf from the preſence of God after his fall.) And therefore *Auguſtin* ſaith well and truly; *Hominem libero arbitrio malè uſum, & ſe & illud perdidiſſe: That man having ill uſed his free will that he had, hath now both loſt himſelf, and that.* And again, *Liberum arbitrium captivatum, ne quid poſſit ad juſtitiam: That free will is taken captive, that it can do nothing towards righteouſneſſe.* And again, *Hominis non libera ſed à Deo liberata voluntas obſequitur: Not the free will, but the freed will of man (which is ſet free by God) doth obey and yield obeyſance.* And again, *Liberum non ſore, quod Dei gratia non liberavit; That the will is bound and not free, till God deliver it and ſet it at liberty.* *Cyprian* (which Saint *Auſten* ſo often citeth) ſaith, *De nullo gloriandum, &c. Man muſt glory of nothing, becauſe nothing is ours: therefore every man annihilating his own power, muſt learn wholly to depend upon God.* And *Chryſoſtom* ſaith, that *omnis homo non modò naturaliter peccator, ſed totus peccatum eſt: Every man is not only ſinful naturally, but is altogether ſin.* And therefore S. *Paul* ſheweth, that till a man be regenerate or born anew, and untill he be renewed in the ſpirit of his mind, he hath in him nothing elſe, but *concupiſcentius erroris; luſts and affections after error*, *Eph.* 4. 23, 24. ſaying likewiſe, that *by nature we are the ſons of wrath*, *Eph.* 2. 3. Which alſo Chriſt

Aug. ad Arſt. Epiſt. 44 & *Enchir. ad Lau. cap.* 30. & *lib* 3. *cap.* 7. *et ad Bonif. cap.* 8. *et* 3. *et alib. paſſim*

Lib. de prædeſt. ſanctorum ad Bonif. lib. 4. *in Gen. Hom.* 1.

himself testifieth to *Nicodemus*, saying, *That that which is born of the flesh is flesh, and that which is born of the spirit, is spirit*, and that *except a man be born anew by that spirit, he can never so much as see the Kingdome of God*, Joh. 3. 3. &c. And therefore S. *Paul* telleth, that there must be *a new creature*, whosoever will be in Christ Jesus, and a renewing and Metamorphosis of the minde (hee useth the very word) before men can finde out the good, and acceptable will of God, and what pleaseth him, *Rom.* 12. 2. I therefore conclude, that the Papists are farre wide, and know not the misery and thraldome of men, whereinto they are faln by that great sinne and disobedience of *Adam*, whilest they stand to defend free-will in natural men. Indeed it appeareth to bee free and too free unto evil, but it is so bound and fast tyed from desire of any divine duties, that God must first draw it out of that servitude wherein it is, and set it at liberty, and move it to come, before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grosly in many points.

2 Cor. 15. 17

Against communion in one kind.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the cup: and so they use: which is contrary to the institution of Christ, *Bibite ex hoc omnes, Drink yee all of this, Mat.* 26. 27. And as well and by as good authority may they take the bread from the people likewise. And it is contrary to the expresse doctrin of S. *Paul*, 1 *Cor.* 11. 23, 28. (who, as himself testifieth, delivered the institution of Christ) for he saith, *Let a man examine himself, et sic edat, & bibat: and so let him eat of this Bread, and drink of this Cup.* So that he must drink as well as he must eat. And that the people should bee partakers, and receive in both kindes, was observed many hundred years in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receive but in one kinde. But *Rome* that now is, is not *Rome* that then was: but with her Counsell of *Constance*, is not ashamed to go against all Antiquity, and all Divinity.

C. Comperimus de consecra. dist. 2.

But

But they hold (which is a marvellous groſſe errour alſo) Tranſubſtantion in the Sacrament, namely, that after the words of Conſecration, the bread and Wine are changed into the very ſubſtance of the body and blood of Chriſt; And this they would ſeem to ground upon theſe words, *Hoc eſt corpus meum, This is my body, Mat.* 26. 26. which they will have to be expounded literally. But why then do they not expound the other words of Chriſt literally alſo concerning the Cup? For the text ſaith, in the 27. and 28 verſes, *That hee took the Cup, &c.* and ſaid, *This is my blood.* I am ſure they will not ſay, that the Cup was the blood of Chriſt (as the words bee) but they will grant a figure in thoſe words: namely, *Continens pro contento*, that *by the cup is meant the wine in it.* If then they will admit a figure in this, why may there not be a figure in the other? namely, *ſignatum proſigno*; That theſe words, *This is my body*, ſhou'd bee underſtood thus, *The bread is a ſign of my body* (which was broken for you.) If wee look into the old Sacraments of the Jews, namely, Circumciſion, and the Paſchal Lamb, wee ſhall finde the phraſe of ſpeech obſerved. For Circumciſion was called the Lords Covenant, when indeed it was not the covenant (as all men do know) but a ſign and ſeal of the Covenant: for the Covenant was this to *Abraham*: *Ego Deus tuus, & ſeminis tui, &c. I will be thy God, and the God of thy ſeed, &c.* Gen. 17. Rom. 4. 21. So likewiſe the Paſchal Lamb is called the Paſſoever, when indeed it was but a ſign of the Paſſeover, or paſſing over or thorow the red Sea, (which was a mighty and moſt wonderful deliverance, *Pharaoh* and all his Hoſte being drownd in the Sea, when they paſſed thorow as on dry land.) Inſomuch therefore as it is uſual in Sacraments ſo to ſpeak, it is not againſt reaſon, but ſtandeth with very good reaſon to think, that Chriſt Jeſus in inſtituting this Sacrament, which to the Chriſtians is the ſame that the Paſchal Lamb was to the Jews, did likewiſe call the bread his body, in ſuch ſort as the Paſchal Lamb was the Paſſeover: that is to ſay, figuratively; that as the Paſchall Lamb was called the Paſſeover, and yet was but a ſign and remem-

Againſt Tranſubſtantiation.

remembrance of their Passeover: so the bread was called his body, and yet it was but a sign and remembrance of his body.

And that this is the right exposition, may appear by the words of Christ, where he saith, *Do this in remembrance of me*, Luk. 22. 19. *Tertullian* likewise doth so expound them: for he saith, Christ said, *hoc est corpus meum, id est figura corporis mei; This is my body, that is, a figure of my body. Augustine* likewise saith, *Christi miranda patientia adhibuit Judam ad convivium, in quo corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Judas to the Banquet, wherein he delivered to his Disciples a figure of his body and blood.* And again he saith, *Non dubitavit Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui: The Lord doubted not to say, This is my body, when he gave but the sign of his body.* And this exposition must needs be true: for S. *Paul* saith plainly and expressly, 1 *Cor.* 11. 26, 28. *That the communicant doth eat bread: Ergo*, it remaineth bread, after the words of consecration. For if it were transubstantiate into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none do eat the very body of Christ: for if every communicant did eat the very body of Christ naturally, carnally, and really (as they grossly suppose) Christ should have a number of bodies, which is palpably absurd and monstrous; and beside, then every communicant should be saved, yea, even *Judas* himself (which is known to bee the child of perdition) for Christ saith, *Hee that eateth my flesh, and drinketh my blood hath eternal life:* *Joh.* 6. 54 Indeed the elect and godly do eat Christ and drink Christ, but how? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits, as firmly unto their souls, as the bread and wine is applyed to their bodies. Besides, if Christ gave his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the Crosse on the morrow? Moreover, S. *Peter* saith, *Act.* 3. 21. that as touching the body of Christ, the heavens must contain him unto the end of the world. If his body be in heaven, and that hee

Tertul. cont. Marcion. lib. 4. *Aug. in Psal. 8.*

August. in Tom. 6. cont. Adamant.

he hath a true body (as all men know he hath) how can it bee that he should be both in heaven and in earth, as touching his body at one time? For though hee have a glorified body, yet hee retaineth the nature and property of a true body still; which can be but in one place at once. And so saith *Augustine* saying, *Corpus Domini in quo resurrexit, uni tantùm loco esse potest: The body of the Lord wherein he rose again, can be but in one place only.* But the Papists, to help themselves, are driven to this, to say, that there is a miracle in the Sacrament, and that Christ is there miraculously. Whereunto I answer, that if the bread bee turned into the very body of Christ by a miracle, then should it appear visibly so; for the nature of every miracle is to bee visible to the outward eye and senses: as when Christ turned water into wine, it was visibly wine; when *Moses* rod was turned into a Serpent, it was visibly a Serpent: and so if the bread be turned into the very body of Christ, it is visibly his body, if you will hold a miracle to be wrought therein. But *Augustine* answereth, there is no miracle in the Sacrament, saying thus; *Honorem tanquam religiosa possunt habere, stuporem tanquam mira non possunt: The Sacraments may have honour as things religious, but they are not to be admired at as miracles.* *Aug in Joh. tract. 3.*

Aug. Tom 3. de Trinit. l. 3. c. 10.

Theodoret, also is most expresse against Transubstantiation, for thus he saith, *Neque enim signa mystica post sanctificationem recedunt à natura sua: manent enim in priore substantia, figura & forma, & videri & tangi possunt sicut priùs.* That is, *the mystical signs after consecration, do not depart from their nature; for they abide still in their former substance, figure, & form, & may be both seen & felt as before.* *Theod. dialog 2.*

Gelasius a Pope himself, doth say most plainly, that there is no Transubstantiation in the Sacrament: his words be these, *Non desinit substantia vel natura panis & vini, & certè imago, & similitudo corporis & sanguinis Christi in actione mysteriorum corporis Christi celebratur: The substance or nature of bread and wine doth not cease, and verily there is the image and similitude of the body and blood of Christ, celebrated in the action of the mysteries of the body of Christ.* And therefore I conclude, that the Church of *Gelas contra Eutich.*

Rome

Rome which now is, is not the same which it was in former times, but it is become degenerate and revoked from that former purity, which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

Against the Popes Supremacy

The Church of *Rome* doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is clear that in his either so doing, or attempting to do, hee is both a notable traytor unto God, whose authority he doth claim and arrogate, and unto Princes, to whom hee should bee subject. For, the raising and pulling down of Princes, God hath reserved to himself alone, in his power: *For it is he,* (not the Pope) *that deposeth the mighty from their seates, and exalteth them that are of low degree,* Luk. 1. *It is he* (not the Pope) *that putteth down Kings, & giveth kingdomes to whomsoever he will.* And it is he that testifieth of himself, saying, *Per me Reges regnant, & principes dominantur: By me Kings reign, and Princes bear dominion,* Dan. 2. 20. and Chap. 4. 14. and 22. Seeing therefore it is God that hath this high authority proper to himself, which way can the Pope claim it, without injury and treason unto God? Will he claim it by reason of his keyes, and in his Apostolical right? That hee cannot do; For hee must remember that the Keys given, *were the keys of the Kingdome of heaven, Mat.* 16. 19. And therefore by authority of the keyes hee cannot meddle with terrestrial kingdomes, to open an entrance for any into them, or to shut out or exclude any that bee in them. And beside, Saint *Paul* the Apostle doth say expresly both of himself, and of the rest of the Apostles, that how great authority soever they have for the overthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiffe-necked opinions seated in mens hearts against God, as himself expoundeth in the same place) that all their power and means to convert men, is onely by the sword of the Spirit, which is the word of God, and by the power of the keyes committed to them. In all which their authority, given unto them from Christ, hee confesseth plainly,

2 Cor.

2 Cor 10.4. that the weapons of their warfare are not *carnal*, but mighty through God, that is *spiritual*. Which words doe demonstrate, that by their Ecclesiasticall Ministery, they have clearly no civill authority committed to them.

And moreover it is manifest, by the practise of the Apostles, and all their Precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles never had any such authority committed to them, *Rom.*13.1,2,3,4. 1 *Pet.*2.13. *Tit.*3.1. And therefore it is undoubtedly true, that the Pope of *Rome* cannot claime it by any such authority. Againe, the Bishop of *Rome* can claime no more authority by the power of the Keyes, or of binding and loosing, then any other Bishop elsewhere may do; for the Keyes, that is to say, the power of opening and shutting, and of binding and loosing, *Joh.*20.22,23. were given to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospel, thereby to claime authority above another, is absurd; for they bee all indifferently joyned in one commission, and therefore have all equall authority; and therefore the Bishop of *Rome* by vertue of the Keyes, hath no more authority then any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea Christ himself said, *His Kingdom was not of this world* *Joh.*18.36. himself likewise refused to be made a King, *Joh.*6.15. Himself paid tribute unto *Cæsar*, and commanded others to give the same, and all other duties of subjection and obedience unto *Cæsar*, Mat.22.21. If he were subject to *Cæsar*, it is a shame for the Bishop of *Rome* to exalt himselfe above *Cæsar*.

But perchance the Bishop of *Rome* will challenge this his sovereigne authority over Princes by donation from *Constantine*, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to utter: but let it be the strongest way for him, if you will, that some Chri-

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stian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull, nor tolerable for him to take it, if he will bee a Minister of the Gospel, or successor of the Apostles. For Christ hath expresly forbidden his Apostles, and in them all the Ministers of the Gospel, all such dominion, and civill jurisdiction, saying thus unto them. *The Kings of Nations reigne over them, and they that be great amongst them, bear rule or dominion: but it shall not be so with you,* Mat. 20.25.26. Mark. 10 42.43. Luke 22.25,26.

Which words be most prohibitory, and shew that they may not reigne like Kings of Nations, nor beare rule as great men in those Nations do; but they must serve in the Church, be diligent to discharge that great charge in the Church, which their Master Christ Jesus hath laid upon them. And therefore every way the Pope of *Rome* hath no title, but is hereby an usurper, and an intruder, and a notorious and odious traitor, both to God and Princes. And besides, all the ancient Churches have affirmed and acknowledged the supream authority of Princes, above, and over all both Priests and people. And therefore saith *Tertullian, Colimus Imperatorem ut hominem a Deo secundum, & solo Deo minorem: We honour the Emperour as the next man to God, and inferiour to God only.* And again he saith, That Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and over all men.*

Tertullian ad Scapulam.

Tertul. in Apologet.

Optatus in like sort saith, *Super Imperatorem nemo est nisi solus Deus, qui fecit Imperatorem: There is none above the Emperour, but God only which made the Emperor.* And *Chrysostome* saith, *Parem, ullum super terram non habet: He hath no equal on earth.* And *Gregory* Bishop of *Rome*, himselfe affirmeth, *That the power is given to Princes from heaven, not only over souldiers, but Priests.* And therefore I conclude, that the Church of *Rome* which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and grown into pride, both against God, and his anointed Prince; and consequently not onely may

Optatus cont. Parmen. lib. 13. Chrysost. ad populum Antioch. homil. 2. Gregor. Epist. l. 3. cap. 100, & cap. 103.

erre

ence, but doth erre, and that most detestably, and abominably in the highest degree.

The Bishop of *Rome* doth further hold, that hee hath authority from God to forgive sinnes; and thereupon hee sendeth from his Chauncery of Pardons, his Bulls and Indulgences to such as he meaneth to assoile. The Scribes in the Gospel could say, *None can forgive sinnes but God, Mark.* 2.7. *Iob* 14.4. *Iob* 44.25. If therefore the Pope of *Rome* will take upon him to forgive sinnes (in that sort he doth) he must prove himselfe to be God; otherwise his actions will not be warranted. How often in the Scriptures is it said of God, that he forgiveth iniquity and transgressions? ascribing that authority onely to God, and to no other. Against Indulgences and Pardons.

I need not recite any particular places, the whole book of God is plentifull herein. I doe not deny, but Ministers of the Gospel have power to binde and to loose sinners; (as Christ himself sheweth, *Matth.* 16.) but how, and whom? They can neither justifie the unrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearly loveth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such whom God acquitteth, *Rom.* 8.33.34. it is manifest that all their power of binding and loosing sinners, is limited & bounded within the compasse of Gods word, which they may not passe; for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent: and to the assuredly faithfull, repentant, and godly persons, whose continuall care is to please God, and walke in his wayes, they may pronounce the sentence of undoubted and certain salvation, because the word of God doth affirme as much; and this is all the binding and loosing of sinners which they have. For in all their pronunciations of pardons, and forgivenesse of sins, they must be sure they speak not in their own names, nor their own wils and pleasures, but they must do it in the name of God, being first assured How Ministers binde and loose

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that it is his word, will and pleasure, which they utter. But the Bishop of *Rome* observeth not the rule of Gods word to square and measure his pardon by, but pardoneth whom he list, and as he list, as if he were a God himselfe, having absolute power in himselfe (without respect of Gods word or will) to doe what he list. In so much as Traitors and Rebels against God, and their lawfull Princes, he will not only pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feele the smart of it in hell torments together for ever. What the Religion of *Rome* is, may appear by this, that any man for money may get a pardon for his sinnes; and then what sinne need rich men feare to commit, when a Popes pardon will salve all? or how can it bee otherwise then a Religion of licentiousnesse, when for money a man may have a licence or dispensation against any sinne whatsoever. These things be such open blots to the Romish Religion, as that worthily every good and godly minde hath it in detestation, and doth justly condemne it. Yet further will I prove, that the Church of *Rome* cannot be the true Church possibly.

Against Traditions.

1 The Church of *Rome* doth hold, that the divine and sacred Scriptures doe not containe all things necessary to salvation: but their unwritten traditions must (forsooth) all be received with equall and like authority; for so hath their Councel of *Trent* determined. And *Pope Leo* the fourth *Concil. Trident. 1. decret 4 sess. Distinct. 20. cap. in libellis. Distinct. 15. cap. in canonicis. Distinct. 15 cap. sic omnes.* feareth not to pronounce with a loud voice, *That he that receiveth not without difference the Popish Canons, as wel as the four Gospels, beleeveth not aright, nor holdeth the Catholick faith effectually.* The Decretall Epistles also they number with the Canonicall Scriptures. And Pope *Agatho* saith, that all the sanctions and decrees of their Romish See are to be taken as established by the divine voice. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further adde unto those Scriptures.

Wherein they commit two notable sinnes; first, accusing

sing the sacred and Canonical Scriptures, that they contain not all matters necessary to salvation: which is directly contrary to the testimony of Saint *John*, who saith, *That these things are written that ye may beleeve, and that in beleeving you may have life eternal*: and clean contrary to the testimony of St. *Paul*, who saith, *That the Scriptures* (given by divine inspiration) *are profitable to reprove, to teach to correct, to instruct, and perfect the man of God*, 2 Tim. 3. 15. *Ergo*, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrin, containing in it self fully all things needfull for our salvation. Yea, S. *Paul* saith expresly to *Timothy*, *That the Scriptures are able to make him wise unto salvation*, 2 Tim. 3. 15. And therefore the Church of *Rome* being clean contradictory, doth marvellously erre: and therefore also we need none of their unwritten traditions.

And again, how should we bee assured that those Traditions which they call Apostolicall, bee Apostolical, considering them not written by the Apostles? *Augustine* speaking hereof, saith thus: *Si qua reticuit Jesus Christus, quis nostrum dicet hoc vel illud esse? Et si quis hoc dicat, quomodo probabit?* That is? *If Jesus Christ have kept any thing close, which of us shall say it is this or that? And if any say it is this, how will he prove it?* For all the errors of the Church of *Rome*, shroud themselves under the harbour of Traditions. And *Chrysostome* saith flatly, *Whatsoever is requisite for our salvation, is contained in the Scriptures.* And again he saith, *All things be clear and manifest in the Scriptures, and whatsoever things be needfull be manifest there.* And *Hierom* in the prologue of the Bible to *Pauline*, after hee had recited the Books of the New Testament and the Old, saith thus: *I pray thee (dear Brother) among these live, muse upon these, know nothing else, seek for none other thing* And again, upon the Books of the Old and New Testament: *These writings be holy, these Books be sound, there is none other to be compared to these: whatsoever is beside these, may in no wise be received amongst these holy things.* And again he saith, *All other things which they seek out or invent*

August. in epist. ad Ianuar.

Chrysost in Mat. 24. hom. 4. Chrysost in 2. Thessa. 2.

Hierome in his prologue of the Bible.

Hierome upon Hagge 2.

at their pleasure, without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off. Let us therefore stand fast to the written Word of God; and as for their Traditions, which they cannot prove, but obtrude unto us without testimony of Scriptures, let us contemn them. For as *Athanasius* saith, *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other point of the Papists in equalling and adding their Traditions, their Decretal Epistles and Canons, to the pure and divine word of God, it is blasphemy intollerable, and who can indure it? For doth not God say thus, *Yee shall put nothing to the word which I command you, neither take ought therefrom?* Deut. 4. And again hee saith; *Whatsoever I command you, that take heed ye do only to the Lord; put nothing thereto, nor take ought therefrom.* And doth not S. *John* in his Revelation say, *That if any man adde to this Book, God shall adde unto him the plagues which are written in this Book, and shall take away his part out of the Book of Life?* I conclude therefore, that the Church of *Rome*, which doth not content her self with the sacred and holy Scripture (which the chaste spouse of Christ evermore doth) is not the true Church of God: *For there she sheweth* her self to bear the mark of a strumpet. But when shee proceedeth and addeth her own Traditions, Decretal Epistles and Canons, to the word written; and maketh them to bee of as good and equal authority as the Canonical and sacred Scriptures themselves, what greater pride could have been shewed, or what higher Blasphemy? But these are the right notes of an adultresse, to equal her self with her Husband. Yea, what should I say more? They hold, that the authority of the Church is above the Scriptures, which sheweth fully the notable pride and spiritual Whoredome of their Church.

Athanas. contra Gentiles. *Deut. 4.* *Deut. 12.* *Re. 22.*

Against Images 2. The Church of *Rome* is Idolatrous, and therefore it is not the true Church. They fall down before Idols and Images, as the Heathen did, and therefore commit Idolatry as the Heathen did; I speak of the manner of their worship,

worſhip; for the Heathen, howſoever they worſhipped not the true God, yet they thought they worſhipped the true God, and their meaning was to worſhip the true God in the Image or Idol, as the Papiſts likewiſe do mean; for they ſay they be not ſuch fools, as to think, or beleeve, that an Image or Idol (made of wood or ſtone) could be God: neither were the Heathen ſo fooliſh as to think, or beleeve, that their Idols or Images were God, (for they knew they were made of wood or ſtone, or ſuch like;) but (as they took it) they worſhipped God in the Image, as the Papiſts ſay they do: And therefore the caſe for the manner of Worſhip is all one. Again, if the Papiſts do not worſhip the Idol, or Image, why do they bow down unto it? God commandeth, ſaying, *Thou ſhalt not make to thy ſelf any graven Image*; ſo that the very making of Images to repreſent God withall (who is a Spirit eternal and invisible) is Idolatry. Again he ſaith, *Thou ſhalt not bow down to them nor worſhip them, &c.* So that to bow down unto them (though they be ſuppoſed to repreſent God) is Idolatry: for God muſt bee worſhipped in ſuch ſort as himſelf hath preſcribed, and not otherwiſe. And that it is flat Idolatry to Worſhip God in any Image, is expreſſed and manifeſt by the children of *Iſrael*, when they made the golden Calf to bee a repreſentation of God; for the Text ſheweth that it was Idolatry, for which many of them were plagued and puniſhed; and yet their meaning was to worſhip the true God in the Calf: for they were not ſo ſimple as to think, or beleeve, that that dead Idol or Image was God: and therefore the Idolatry of the Church of *Rome* is as groſs and wicked as theirs was. Neither can the Papiſts help themſelves in their wonted diſtinction of δουλεία, & λατρεία, affirming that they give to Images but *Dulium*, that is, *ſervice*; and to God *Latriam*, that is, *worſhip*: ſhewing thereby, that both they worſhip God, and ſerve Images. But how agreeth the Temple of God with Images, ſaith *Paul*; or what warrant have they to ſerve Images beſide God? When Chriſt himſelf ſaith (it is written) *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*;

Exod. 20

Exod. 32

2 Cor. 6. 15, 16

Mat. 4. 10 Deut. 9. 13 & 10. 20

1 Thes. 1. And *Paul* the Apostle doth likewise perswade expressly, that men should *turn from Idols or Images, to serve the living God* (where the word *Dulia* is used) whereby the Apostle doth shew, that there is such an opposition between Images and the Service of God, that hee that serveth the one cannot serve the other. God himself disliketh Idols and Images utterly, saying by the Prophet, that they Habak. 2. *are so farre from being Lay-mens books* (as the Papists term them) that they are no better than teachers of lyes. And 1 Joh. 5. 21 Saint *John* himself commandeth all Christians to keep themselves from Idols: besides, it is Idolatry to pray unto any but God; for Christ biddeth when men pray, not to call upon the Virgin *Mary*, nor any other Saint departed this life, but upon God only. Mat. 6. *When yee pray* (saith he) *say thus: Our Father which art in heaven, &c.* Again, Saint *Paul* saith, Rom. 10. 1. *How shall they call upon him on whom they have not beleeved?* Declaring thereby, that Faith and Prayer go together. Wee can call upon none, but wee must consequently also beleeve on him: but wee are to beleeve on none but God; therefore wee may pray to none but God; and therefore the Church of *Rome* calling upon Saints departed, committeth gross Idolatry: for the Scripture sheweth, that God only is to bee prayed unto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they term it) after a certain mumbling of words by the Priest, there is no Bread nor Wine remaining, but the very Body and Bloud of Christ; and that peece of Bread which is shewed (for Bread it still appeareth to be, for all their Magical mumbling) they command to be adored and worshipped. To adore or worship any Creature (such as Bread is) is Idolatry: The Papistical Church doth the same: *Ergo*, it is Idolatrous. I have proved it before, that it remaineth Bread after the Consecration; and that Christ cannot possibly be there, as touching the bodily substance, because in that respect *he is ascended up into heaven, and there sitteth on the right hand of God his Father, until he come to judge the quick and the dead.* And if they will not beleeve Divine testimonies therein, yet the authority of

Cicero.

Cicero a Heathen man might somewhat move them, for in one place he saith, *Quem tam amentem esse putas, qui illum quo vescatur, Deum credat esse?* That is, *whom do you think so mad, as to beleeve that which he eateth to be God?* In so much therefore as the Church of *Rome* doth worship bread as if it were God, it is manifest, they bee gross Idolaters. And consequently their Church cannot bee the true Church of God on earth. *Cicero lib. 1. natur. Deor.*

3 The Papists do not deny Christ in words, but if we examine them by particulars, wee shall find that in deed they do: as for example, we know that the right faith beleeveth Christ Jesus to be both God and Man, which the Church of *Rome* in words will also affirm; but urge them in this point of the Sacrament, and then they bewray themselves, that they beleeve not Christ to have a true Body: for when they are pressed with this, that the Body of Christ cannot be both in Heaven and in Earth at one and the self-same time, because it is against the nature of a true body so to be: then they become *Ubiquitaries*, and say, that because the God-head of Christ is every where, therefore his Humanity is every where. But this is no good consequent; for the God-head and Humanity are of several natures. And if his Body and Flesh were every where, as his God-head is; how is that true which the Angel spake, saying, *Surrexit, non est hic: He is risen, he is not here?* for these words shew that his Body and Flesh is not every where. Again, if he were every where in respect of his Humanity, how is it true that he ascended into Heaven? For that word, Ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove. Mat. 28. 6.

Lastly, It is the property of a Divine Nature to bee every where, and therefore whilst they defend this Ubiquity *of the Flesh of Christ*, it is as much as if they should say, *that the Flesh of Christ* is turned into God (which is a gross Heresie.) And thus it appeareth, that the Papists do, with the *Eutychians*, deny that Christ hath a true Body, when they hold, that (contrary to the nature of a true body) it may bee in

divers places at once; yea, every where: and therefore denying Christ to have a true body, they are not the true Church. And so much for their errour concerning the Person of Christ.

4 Now for the Office of Christ (for his Person and his Office bee two chief things which wee are all to regard.) The Papists will yeeld with us, that it consisteth in these three points; namely that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they do not: for in respect that Christ is our Prophet, which should and did reveal his Fathers Will unto the World, wee ought to bee content with his voyce, and search no further than hee hath revealed in the Scriptures. But the Papists are not so contented, but they hold that their unwritten Traditions, and Popish Canons, must also be received upon like peril of Damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, *the offering up of himself* once for a full, perfect, and sufficient Sacrifice; *And his intercession with his Father*, which yet remaineth also, and shall do to the worlds end. Both these the Papists annihilate, as I will prove. First, concerning the Sacrifice and Oblation of Christ, there is no doubt, but being once done upon the Cross, it was a most full, perfect, and satisfactory Sacrifice, to deliver both *à culpa & pœna*, from the guiltiness, and the punishment incident to that guiltiness; for otherwise, how should Christ be Jesus, that is, a Saviour, if he did not deliver us from the punishment, as well as from the sin? But the Papists hold that Christ hath obtained by his Passion remission for our sins going before Baptism; but for sins committed after Baptism, that his Passion hath taken away only the guiltiness, that the punishment remaineth notwithstanding; which is to be paid in Purgatory (as they say) and to bee redeemed by our own satisfactions, and so they make the punishment due to sin, (which is indeed eternal in Hell) to be but temporary in Purgatory, upon satisfactions (as they have devised.) But what can a man give for the ransome of his Soul? And it

Mat. 1. 21

appeareth

appeareth before, even by the report of *Augustine*, that the Catholick faith beleeveth no Purgatory, such as they have invented. For as Saint *John* saith, *The blood of Christ is that which purgeth us from all sinne:* and that his most precious blood is the only Purgatory, wee hold, and doth deliver his people from the punishment due to sinnes, as well as from sins: for our punishment was laid upon him, and with his stripes we are healed, as the Prophet *Esay* speaketh. Again, the Papists do say, they offer up Christ in their Masse, which Masse they say is propitiatory, both for the living and the dead. First, for the dead it cannot be propitiatory, nor do good unto; for as the tree falleth, so it lieth, and as a man is found to die, so hee goeth either to heaven or to Hell. A third place which the Papists call Purgatory, there is not. And if any be in heaven, their Masses can do them no good; for they injoy all good already. And if any man be in hell, wee know that *Ex inferno nulla redemptio, From hell there is no redemption.* And therefore for the dead it cannot be propitiatory, nor any thing else available: and for the living it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all: for in as much as he is a Priest for ever, after the order of *Melchisedech*, hee is to dye but once, which he did upon the Crosse: whose oblation being perfect, as the Author to the Hebrews speaketh) needed not any other help (as of Masse, or whatsoever else) to make it perfect: yea, it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Jesus Christ: for God twice cried with a loud voice from heaven, saying, *This is my beloved Son in whom I am well pleased.*

1 John 1.7
Esay 53
Eccle. 11
Luk. 16
Heb. 5 &6,7,9. &c, & 9
Mat. 3. 17
Mat. 17. 8

5 As touching the other part of his Priest-hood, namely, his intercession with his Father, whereby hee maketh request unto God for us, although the Papists ascribe that chiefly unto Christ; yet what do they else but clean rob him of it, when they associate others with him? And namely the Virgin *Mary*, they call her *the Queen of heaven, the Gate of Paradise, their Life and sweetnesse, the Treasure of Grace, the refuge of sinners, and the mediatrix of men. I*

Rom. 8. 34
Heb. 7. 25

pray, what do they now leave to Christ? Yea when they say thus to her:

O Fœlix puerpera
nostra pians scelera,
jure matris impera
Redemptori, that is
O happy Mother
satisfying for our sinnes,
by thy Motherly authority
command the Redeemer.

What greater blasphemy to Christ could they have uttered? It is clear that S. *Paul* saith, *There is but one God, and one Mediator between God and Man, The Man Christ Jesus*, 1 Tim. 2. 5. But the Papists be not content with him, but will have many Mediators. S. *Paul* saith moreover, that *by him we have boldnesse and accesse unto God*, Eph. 3. 12. And therefore what foolish fear is it of Papists to appoint to themselves other Mediators? Sith therefore the Church of *Rome* doth not repute the one oblation of Jesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrin) it cannot possibly be the true Church. Christ himself biddeth to ask in no other name than his, and promiseth, that whatsoever shall be asked in his name it shall be done, *Iohn* 14. 13, 14. *Chrysostome* speaking of the woman of *Canaan*, who though shee were a sinner was bold to come unto Christ, saith thus, *En prudentiam hujus mulieris; non Precatur Iacobum, non supplicat Iohanni, non adit ad Petrum nec Apostolorum cœtum respicit, aut ullum eorum requirit: sed pro his omnibus pœnitentiam sibi comitem adjungit, & ad ipsum fontem progreditur: Behold the wisdom of this woman she doth not pray* James, *she doth not beseech* John *she goeth not to* Peter, *she looketh not to the company of the Apostles, neither doth request of any of them, but for all this she taketh repentance for her companion, and goeth to the very fountain it self.* And again he saith, *that to have accesse unto God, nihil opus est atrienst servo vel intercessore, sed dic, miserere mei Deus: is enim te audit quocunque sis loco, & undecunque invocetur: We have no need of any Courtly attendant or intercessor, but say, Have mercy upon me O God: for he hearth thee*

Chrysost. hom. 12 de Cananæa.

Eadem hom.

in.

in what place soever thou art, and from what place soever thou calleſt upon him. *Ambroſe* likewiſe anſwereth the carnal reaſon of the Papiſts; *Solent* (ſaith he) *miſera uti excuſatione, dicentes, per iſtos poſſe ire ad Deum, ſicut per Comites itur ad Reges. Ideo ad Regem per tribunos, & comites itur, quia homo utique eſt Rex: ad Deum autem, quem utique nihil latet, ſuffragatore non eſt opus, ſed mente devota. Vbicunque enim talis locutus fuerit, reſpondebit illi.* That is, *They are wont to uſe a pittiful excuſe, ſaying, By theſe* (Saints) *they may have acceſſe unto God, as by Earls there is acceſſe to Kings. Therefore is it that by Officers and Earls, acceſs is made to the King, becauſe the King himſelf is a man. But to come to God* (from whom nothing is hid) *there is no need of a ſpokeſman, but of a devout mind: for whereſoever ſuch a one ſpeaketh to him, he will anſwer him.* The Church of *Rome* therfore, which accounteth not of the ſufficiency and perfection of that one oblation of Chriſt, nor of his continual interceſſion, cannot poſſibly be the true Church. Amb. in Rom 1. Iames 4. 12.

6 The Papiſts in words will not deny but Chriſt is a King, which hath all power in heaven and in earth. But indeed it appeareth they do exile and baniſh him out of his Kingdom, or at leaſt leave him but a ſmall portion, or rather none at all; for in reſpect that he is a ſpiritual King, and the King of his Church; he is alſo (as Saint *James* ſpeaketh) the only Law-giver thereunto, and therfore by his Laws only, the Church is to be governed, which they cannot abide: for they add their Popiſh Canons, Conſtitutions, and Cuſtomes, whereby they will have the Church governed: yea, they will have theſe take place, though they utterly diſplace the word of God, for the maintenance of them. Secondly, Chriſt only is to reign in the conſciences of men, and yet the Pope claimeth power to bind mens conſciences by his Laws, ſtatutes, and decrees, Thirdly, hee claimeth moſt traiterouſly to be the head of the whole univerſal Church, which title by way of perogative is given and attributed only to Jeſus Chriſt (to whom it onely appertaineth.) But before I proceed any further herein, I demand of the Pope and Papiſts, when, and by what Ephe 1. 22.

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right, he their proud Pope taketh upon him this title to bee head of the Church, or universal bishop over all the Christian world (by vertue of which title he taketh upon him to rule as he list, and to do what he list,) First, to claim it as successor to *Peter*, is impossible: for that *Peter* the Apostle never had any such title, preheminence, or authority over the rest of the Apostles.

It is true, that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Sonne of the living God) *Thou*
Mat. 16. 18. *art Peter, and upon this rock will I build my Church.* These words hitherto give no superiority to *Peter* above the rest, onely they shew that the Church is builded *non super Petrum, sed super Petram: not upon the Person of Peter, but upon the rock:* and upon what Rock? namely, upon that Christ Jesus whom *Peter* confesseth to be the Sonne of the living God. For that confession of *Peter* concerning Jesus to be that Christ the Sonne of the living God, is the rock whereupon the Church is builded: for as S. *Paul* expoundeth and affirmeth, *Other foundation can no man lay;* *but*
1 Cor. 3. 11. *that which is laid already*; namely Jesus Christ. And in another place hee saith expressly; *that that rock was Christ.*
1 Cor. 10. 4 And Christ himself affirmeth likewise, *that he that heareth*
Mat. 7. 24. *his words, and doth them, is likened to one that buildeth his house upon a rock: shewing thereby, that he, and his words and Doctrin, be the rock, against which the gates of hell shall never prevail.* Agreeable hereunto speaketh Saint *Paul* again when hee saith, that the Church is builded
Ephes. 2. 20 *upon the foundation of the Prophets and Apostles, Christ Jesus himself being the headstone in the corner.* Where then shall wee finde that *Peter* was made Prince of the Apostles, to rule over all the rest, as the Pope now doth? The Papists answer, that in the next words, when Christ gave unto *Peter* by special name, the keys of binding and
Mat. 16. 19. loosing, hee thereby made *Peter* the Prince and universal Bishop of the whole Church. But hereunto I say, that Christ therein gave no authority more to *Peter*, than to the rest; that at this time the keyes were not given to him, nor to the rest, only there was a promise that they should

should be given: for the words be not in the present sense, *Do tibi, I give unto thee*: but in the future sense, *Dabo tibi, I will give unto thee*: which promise of Christ was afterward truly performed, and when it was performed, the keys, that is, the power of binding and loosing sinners, was given not onely to *Peter*, but to *Peter* and all the rest together, as Saint *John* in his Gospel clearly declareth and avoucheth. Now because *Peter* was the man that gave answer for himself and the rest, therefore our Saviour Christ spake personally unto *Peter*; and so both *Cyprian* and *Augustine* do expound and declare it. Otherwise, neither in the promise of the keyes, nor yet in the receit of the same, did *Peter* receive any more authority or superiority than the rest of the Apostles did. I grant he was called *primus*, because he was of the first that was called to the Apostleship; or because he was the first of all the Apostles, that confessed Christ to be the Messias and Sonne of the living God: or because hee was readiest always to speak and answer. But all this doth not prove that hee had authority over the rest, or a larger commission than the rest. Yea, the words of their commissions do shew the contrary, namely, that they had all equal authority: for it was thus made unto them all indifferently, and without putting a difference, namely, *Goe yee and teach all Nations, Baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.* Mat 28.19,20. Run over all that remaineth written, and you shall finde that *Peter* was one of the twelve, equal with the rest, and their fellow, but not their Lord. Where was *Peters* superiority, when *Paul* reproved him to his face? *Gal.* 2. 11. when being accused, he pleaded no priviledge, but for the cleering of himself, and satisfaction of others, hee answereth to that accusation? Where was *Peters* authority over the rest, when the rest sent him, and *John* unto *Samaria*? *Acts* the eleventh Chapter, the third and fourth verses: and also in *Acts* the eighth Chapter, and the fourteenth verse. In that hee went at their sending, hee plainly sheweth that hee had no principality John 20.22,23

pality over them. Where was his preheminence or authority, when in a Councel held at *Jeruſalem*, where the Apoſtles were, yet not *Peter* but *James* ruled the action, and according to his Sentence was the Decree made? *Acts* 15. 13, &c. Yea, I ſay moreover, that when there was contention amongſt the Apoſtles, who ſhould be chief amongſt them, Chriſt told them plainly, *that Kings of Nations might bear rule over their people, and that great men under thoſe Kings might likewiſe exerciſe authority over other, but ſo might not they do one over another*, Luk. 22. 25, 26, &c. *but the greateſt amongſt them ſhould be as the leaſt, and as a ſervant: yea, ſhould be the leaſt, and ſhould be a ſervant*, as is declared in *Mat.* 20. 25, 26. and in *Mark* 10. 42, 43.

If the greateſt muſt be as the leaſt, what authority hath he above the leaſt? For then hath the leaſt as great authority as the greateſt: that is, they have all equal authority. I marvel therefore what the Pope and Papiſts mean, contrary to the tenour of the Commiſſion of Chriſt, contrary to the practice of *Peter* himſelf, and contrary to this Decree made by Chriſt of their equality, to ſay notwithſtanding that *Peter* was Prince of the Apoſtles, and had authority over them all: when as indeed it is manifeſt by all the Scriptures, and courſe of his life, he neither claimed nor had any authority over the reſt more than the reſt had over him, and conſequently the Pope of *Rome* can never claim that as Succeſſour to *Peter*, which was never in *Peter* his ſuppoſed Predeceſſour.

The Papiſts perceiving that the Scriptures make nothing for them, but againſt them, (becauſe they would have the matter coloured with ſome antiquity, or ſhew of antiquity at the leaſt) have deviſed ſome counterfeit and forged Authors (as *Anacletus*, and *Anicetus*, and ſuch like) to ſpeak ſomething for them. But the falſehood of all thoſe, is diſcovered by other Writers (if they be well marked.) In *Cyprians* time it was deemed a matter odious for any to take upon him to be Biſhop of Biſhops, as appeareth by that voyce which he crieth in the Councel of *Carthage*. It was likewiſe Decreed in the *African* Councel, that

that none should be called Priest or Priests, or Arch-priest, or any such like. The Councel of *Nice* did decree, that the Bishop of *Rome* should keep himself within the compass of his Province, and not exceed his bounds; as likewise the Bishops of *Antioch*, *Jerusalem*, and *Constantinople* were to do the like. Other Councels did affirm as much (which, because they are sufficiently known I need not to recite.) But they all shew, that at those times the Bishop of *Rome* had no greater Jurisdiction than within his own Province, and that hee could not meddle within the Provinces of other Bishops. And *Hierome* of his time saith, that the Bishop of *Eugubium*, or any other the least Sea, is equal to the Bishop of *Rome*. The title of universal Bishop, was much desired of *John* Bishop of *Constantinople*, and much contention there was about it, but it was never obtained of the Bishop of *Rome*, until the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of *Rome*: after which, the Bishops of *Rome* never ceased still to augment their dignity, and increase the pride of the *Romish* Sea. And even at the very first time, when *John* Bishop of *Constantinople*, sought to get that title of universal Bishop to his Sea, *Gregory* then Bishop of *Rome*, did himself stand against it mightily, and affirmeth, that he could bee no less than Antichrist whosoever did take unto him that Title. First therefore it is manifest, that until the time of *Gregory* Bishop of *Rome*, an universal Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of *Rome* that got this title, which was about six hundred years after Christ. And besides, how will the Bishop of *Rome* that now is, avoyd himself to bee Antichrist, sith by the expres determination of *Gregory* Bishop of *Rome*, his Predecessor, he is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, usurping the Prerogative title of Christ Jesus? But the Pope saith, that though hee claim thus to bee the head of the Church, yet hee doth not name himself to be otherwise than

Hieron. ad Evagrum.

Vide Greg. lib. 4. Epist. 32. 34. 36. 38. 39. & lib. 6. Epist. 20. 28, 29, 30.

than a Ministerial head, and to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title, without lawful conveiance made unto him from Christ, which hee cannot shew? For who dare take upon him to bee a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste Spouse of her Husband and head Christ Jesus, neither can nor ought to acknowledge any other for her head, than that her Husband to whom she had plighted her troth. Lastly, there can be no successour, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his own words; *Behold, I am with you to the end of the world*, Matth. 28. 20 And therefore hee can have neither Successors nor Vicar to represent his person, or to guide his Church: for his Spirit (since his bodily ascension) is the Guide and Governour of the Church in his room; *Joh.* 14. and 15. and 16. for no man mortal is appointed thereunto. I conclude therefore, that for all these causes, the Church of *Rome* cannot possibly bee the true Church.

Against justification by works. 7 The Church of *Rome* doth not ascribe Justification to faith in Christ Jesus only, but saith, that mens works bee meritorious, and to them partly is Justification to bee ascribed: and so they make mens imperfect works to bee causes of Salvation, which is a gross errour, even in the foundation or fundamental point. Saint *Paul* saith, *That all are justified freely by his grace*, Romans 3. 24. If they be justified *gratis*, *freely* (as hee affirmeth) then are they justified without any desert of theirs. And Saint *Paul* setteth down this Axiome in the conclusion, *We hold that a man is justified by faith without the works of the Law*, Rom. 3. 28. And the Apostle in very many places (whereof mention shall bee made hereafter) doth expresly exclude Works from being any causes of our Justification; for indeed they are the effects thereof. And therefore it appeareth to be a true position, that *faith only doth justifie*, in as much as Justification is (in the sight of God) imputed to our faith, not to our works: For *Abraham beleeved God, and that was imputed*

puted to him for righteousnesse, as *Paul* speaketh, *Rom.* 4 8. And he sheweth that *Abraham* was not justified by works before God: for if *Abraham were justified by works, then should he have wherein to glory, but not before God*: and because he had not wherein to glory before God, therefore he was not justified in the sight of God. I grant, that Saint *James* in his second Chapter doth say, that *Abraham was justified by his works, when hee offered up his Sonne Isaac* at Gods Commandement. And likewise that he saith, that *a man is justified by works, and not by faith only*. But before whom is he justified by works? Not before God, but before men, that is to say, his works do declare unto men that faith whereby he is justified before God. And that this is the meaning of S. *James*, may appear by that his saying, where he saith, *Shew unto me thy faith by thy works: thou saiest thou hast faith*, that is not enough, thy words do not prove it, thy works will: *therefore* (saith he) *shew mee thy faith by thy works*. This word (*shew me*) doth manifest what manner of justification he speaketh of, namely, that hee speaketh of a justification before men. For it is God that respecteth the faith of a man, whereby onely hee is justified in his sight: and it is men which respect the works, whereby indeed they testify unto the world their faith to bee good before God. For (as Saint *James* saith truly) *faith without works is but a dead faith*, and not good nor sound, nor availeable: But faith and works must go together. And indeed where a true faith is, there good works will shew themselves as the fruits thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a School-man of the Papists doth himself plainly testify, saying, that Christ Jesus doth justify *effective*, effectually; Faith doth justify *apprehensive*, by taking hold of Christ; and good works do justify *declarative*, that is, do declare unto men their justification before God. And so it is cleer, that howsoever a true faith cannot bee without works, as fire cannot bee without light and heat; yet our justification before God is to be imputed to our faith, not to our works; as warmth is to be imputed to the heat of the

the fire, not to the light of the fire. For ſo ſaith S. *Paul* expreſly, *That God imputeth righteouſneſs without works*, *Rom.* 4. 6. And again, *That it is by grace not of works*, *Rom.* 11. 6. And again, *not of works*, Rom. 9. 11. Again, S. *Paul* telleth the Saints at *Epheſus*, that *God hath ordained men to walk in good works*; yet he ſaith that they may not truſt to be ſaved by them: for he affirmeth, and aſſureth them, *That they are ſaved by grace, and not by their works*, Eph. 2. 8, 9, 10 Again, he ſpeaketh in the perſon of himſelf, and of all the children of God, and ſaith, *that we are ſaved not by works, but by his Predeſtination and Grace*, 2 Tim. 1. 9. And again, *God is our Saviour, not for any works which we have done, but according to his own mercy he hath ſaved us.* Tit. 3 5. And divers other like places be. Wherefore S. *Hilary* hath theſe very words (which we hold) *Sola fides juſtificat*: *Faith only doth juſtifie.* And *Ambroſe* among other ſentences hath this: *Non juſtificari hominem apud Deum niſi per fidem*: *That a man is not juſtified before God, but by faith*: which is as much, as *Faith only doth juſtifie before God.* S. *Baſil* doth ſay, *that this is perfect and ſound rejoycing in God, when a man doth not boaſt of his own righteouſneſs, but knoweth that he wanteth in himſelf true righteouſneſs, and that he is juſtified by faith only.* And *Greg. Nazianzen* ſaith, that *to beleeve only, is righteouſneſs.* And therefore it is evident both by the expreſs teſtimony of the Scriptures, and of the Fathers, that wee hold the truth in this behalf, and that the Church of *Rome* is in a marvellous errour. It is true which is written, that *every man ſhall be rewarded according to his works*; becauſe the faith of men is eſteemed and eſtimated by their works, as the tree is known by the fruit: But there is no text of Scripture to ſhew, that any man is ſaved *Propter merita*, for his works or merits; but many texts of Scripture to the contrary, as before appeareth. For when we have done all that we can, yet wee muſt ſay (as Chriſt commandeth) *We are unprofitable ſervants*: *Luk.* 17. 10. And therefore the Papiſts, which teach works meritorious, yea works of Supererogation availeable to ſalvation, as well for others as for themſelves, hold not the

Hilar. in Mat. cap. 8.
Ambr. in Rom. 3

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sight faith and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following. The Pope of *Rome* being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is prefigured in the Revelation of Saint *John*. *Ergo*, it is impossible that the Church of *Rome* should be the true Church: for the Church of Antichrist, (though it boast never so much) cannot be the true Church, though it would fain be so accounted; as many an harlot desireth to be reputed an honest woman. The Pope Antichrist.

1 One mark of that Antichrist, *Paul* sheweth to be this, 2 Thes. 2. 8. *That he should exalt himself above every one that is called God*: he doth not say above God, but above every one that is called God, *John* 10. 34. Now those whom the Scripture calleth Gods, we know to be such as be the Judges and Magistrates of the earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of Gods. That the Pope of *Rome* is such a one as doth exalt himself above any such god of the earth, namely, above all Princes and magistrates, is a thing so well known, as I need not to prove it; himself by his wicked practises, and his Iesuits, Seminaries and Priests, do in their books manifest the same unto the world.

2 Another mark of Antichrist *Paul* setteth down to bee this, namely, 2 Thes. 2. 4. *That he should sit in the Temple of God, shewing himself to bee God.* And I pray what doth the Pope else, but sit in the Temple of God as God? who claiming the Apostolick Sea, hee taketh upon him to be the head of the Church, and to rule as he list: to erect Princes, and to depose them again from their thrones: *that hee cannot erre; that he can forgive sins*, matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himself to be God, in so much as hee arrogateth to himself most proudly the authority of God himself? which things the sixth Book

of the *Decretals*, the *Clementines*, and the *Extravagants* do abundantly testify. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is, *Papa stupor mundi, the Pope is the wonder of the world: Nec Deus es, nec homo, sed Neuter, & inter utrumque: Thou art not God, ne art thou man: but neuter, mixt of both.* But these Popes were bold to take unto themselves the very name of God, and to accept it, given of others; according as Pope *Sixtus* the fourth, when he should first enter into *Rome* in his dignity papall, had made for him a Pagent of Triumph, cunningly fixed upon that gate of the City hee should enter in at, having written upon it this blasphemous verse, dedicated unto him.

Oráclo vocis mundi moderaris habenas,
Et merito in terris crederis esse Deus.

By Oracle of thine own voice the world thou governest all;
And worthily a God on earth men think, and do thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take upon him much more than *Luciferian* pride (howsoever to deceive the world with words) hee calleth himself *servus servorum Dei*, a servant of the servants of God, that hee exalteth himself above God himself, and his worship, for he taketh upon him to bee above the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary unto them: which God himself (whose will is immutable, and revealed therein) will not do, for he and his word will not be contrary. Again, hereby it is manifest, that he exalteth himself above God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods laws, than for one that breaketh any the least constitution of the Pope. Moreover, hee claimeth authority in three places: Heaven, Earth, and Purgatory, and that is the reason he weareth a Triple Crown;

Crown: so that by this account and claim, he hath more and larger extended authority than God himself: for such a third place as Purgatory is, he knoweth not of. And what do these things but manifest him, to exalt himself even above God, and all that is worshipped?

3 Antichrist is described to be such a one as shou'd come in lying signes, and false miracles and wonders: 2 *Thes.* 2 9. (*whereby, if it were possible, he would deceive the very elect*) And that this is verified in the Pope and Popish Church as all men know that have been acquainted with their knavery, deceits, and frauds; so let their *Aurea Legenda*, and book of *Torphees* testify to the whole world.

4. S. *Paul*, 2 *Thes.* 2. 8. sheweth by his name, that he that he speaketh of, should be ὁ ἄνομος, that is, *a lawless person, or one subject to no law*; which is also manifestly verified in the Pope; for no laws will hold him, neither divine nor humane: for he claimeth to be above them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse upon the Decreals doth testify, saying thus of the Pope; *Legi non subjacet ulli:* that is, *Hee is not subject to any Law.* What is this else but to be ὁ ἄνομος, a lawlesse person, even the very same whom S. *Paul* speaketh off?

5 S. *John* in his Revelation doth pourtray Antichrist and his seat, by the name of *the great whore, with whom have committed fornication the Kings of the earth, and the inhabitants, of the earth have been drunken with the wine of her fornication. This woman is that great City, which had dominion over the Kings of the earth, at the time of this Revelation*, as S. *John* expressly affirmeth, *Rev.* 17. 18. It is well known, that there was then no other City which reigned over the Kings of the earth, but onely *Rome*: and therefore *Rome* onely is and must needs bee the seat of Antichrist: for no other can bee by this evident and plain description of Saint *John*: for *Rome* was the only City of the world that reigned over the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first beast (namely, of the Romane Empire civil) is altered and changed into an Ecclesiastical and Roman Empire.

6 Saint *John* in his Revelation, 13. 11. saw *a beast rising out of the earth, which had two horns like the Lamb, but he spake like the Dragon*: and then all that is spoken of this beast, doth fitly and only agree to that man of *Rome* the Pope, who though in shew he were the Lamb: for what is more mild or humble, than to call himself the servant of the servants of God? Yet indeed hee playeth the part of the Dragon, or Devil, having learned this cunning of Sathan; who though he be never so bad a spirit, yet will transform himself into an Angel of light, to deceive souls, 2 *Cor.* 11. 14. as the Apostle sheweth. But *here is wisdom*, saith *John* in that Revelation, *Let him that hath any wit, count the number of the beast, for it is the number of a man*, and his number is 666. Now because the number of this wicked beast containeth six hundred sixty and six, *Irenaus* thinketh that this Antichristian beast should be λατεινος, that is, a man of *Italy*, for the number of the Beast is set down in great letters, and this Greek word (*Lateinos*) doth make up the just number of six hundred sixty six, which is the number of the Beasts name. If any do think, that though this Revelation were written in Greek, as being the more known and common language, yet that it was uttered to S. *John* in Hebrew, because the Hebrew tongue is the holy tongue, and that *John* himself was an Hebrew or Jew by nation, and that likewise divers Hebrew words are found in the Revelation: (whose opinion is not unlikely, but very probable) then let him seek out an Hebrew word, which containeth that just number, and herein he need not search far, or to study much upon the matter: for the Hebrew word *Romiith* (that is, *Romanus, a man of Rome*, in English) doth in those Hebrew letters contain the just number of six hundred sixty six, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greek letters, or by Hebrew letters, it is perfectly agreeing to that *man of Rome*, the Pope. All the marks agreeing to Antichrist (whatsoever they be) are found fully and only accomplished in the Pope; and therefore there is no doubt but hee is that notable Antichrist, of whom *Paul* and Saint *John* in his Revelation do

testify

testify, and consequently the Church of *Rome* being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is justly forsaken, and for ever to bee forsaken of all Christians, as they tender their salvation in Jesus Christ: to whom only they have betrothed themselves, and to whom they must remain constant for evermore; which God grant us all to do, *Amen.*

CHAP. VI.

Against Schism and Schismatical Synagogues.

MAny there be, who out of a godly and zealous minde, do in good sort seek Reformation, and for that Church-government, which Christ himself hath instituted in his Church, whom I neither dare, nor do reprove: others there be, that seek reformation amisse, with venemous and slanderous Tongues, railing and reviling against those which understand it; which things do neither grace themselves, nor yet the cause which they would prefer: othersome there be, who to make the cause of Reformation odious, do say, that it aboliseth her Majesties supreme government, and authority in causes Ecclesiastical. I would wish all men to speak the truth, and to seek the preferment of Gods truth, in a dutiful, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namely, that the truth of God should carry the prehemitience, whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another; for so would this controversy sooner come to an end, and the more speedily be decided. Others there bee, who for that in so long time they cannot see their desired discipline and Church-government to be established, run from our Church, and make a schism and separation from

us, erecting discipline by their own authority, condemning our Church to be no Church, that they may make their detestable Schism the more allowable: these are the Brownists and Barowists, who will not stay the chief Magistrates pleasure for the establishing thereof, nor yet allow unto us any Church in *England*, but themselves. But they (for against them I deal) and you must understand, that a Church may be, yea a true Church may be and is, though it have neither Elders, nor Deacons, nor Discipline in it, for wee read in *Acts* 2. ver. 41, 42, 43 47. of an assembly of people at *Jerusalem*, that received the word of God and beleeved, and which are expressly called a Church, (and who can or dare deny them to bee the true Church of God, sith the holy Ghost doth so testify of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therfore a true Church of God may bee, though as yet it have not these; for this desired Discipline is not an essential part of the Church: for it doth resemble the wall of a City, or an hedg or ditch about a vineyard; and it is a City, though the wall be wanting, and it is a vineyard, though the hedg or ditch be wanting: though so much the lesse fortified I grant. In as much therfore as we have the preaching of Gods Holy word, and the right administration of the Sacraments (which bee the essential marks of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in doctrin and discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of *England*, bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought and born into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers belly) is no man: for the one commeth unorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not prove him to bee no Minister: neither doth any

Note.

other

other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we do not only want the right discipline, but wee have also put a wrong discipline in the place thereof. But what of this? The error then I confesse is great, but yet not such as doth make a nullity of our Church, so long as it holdeth Christ Jesus the life and soul of the Church, and is ready to reform her error, whensoever by good proof it shall be manifested unto her. In the mean time their argument is nothing worth: for if a man loose a leg or arm, yet none will deny him to be a man for all this blemish or defect; yea, though he put a woodden leg instead of his leg which he wanteth, yet hee remaineth a man still; because his principal parts remain. So though wee want that discipline, yet wee have the principall parts of the Church, namely, the right preaching of the word of God, and administration of Sacraments, and therfore a true Church of God undoubtedly. And if we have a true Church, though not a perfect Church, let the Brownists and Barowists, consider from whence they are fallen: for if the Church of Christ be the body of Christ, as S. *Paul* affirmeth; what do they else, but by their Schism and Separation, rent themselves from the body of Christ? and then let them remember whose members they be, untill they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world shall do. To say (as they say) that a set form of prayer is used in the Church, and exhibited unto God, the prayer being framed according to the rule of Gods word, is Idolatry, is detestable. For by as good reason they may condemn all prayer made to God by the Preacher or Pastor of the congregation; which they will not do: and besides, all the reformed Churches in Christendom, have a set form of publique prayers for publick meetings and congregations.

Note.

A Simile.

They say that we observe Saints daies, and dedicate Churches unto them: but they should shew that wee do these things in honour of the Saints, else have they no reason

ſon to charge our Church with Idolatry (as wickedly they do) for the ſtatute it ſelf doth expreſſe, that our Church doth call them Holy-days, not for the Saints ſake, but for the holy exerciſes uſed upon them in the publike aſſemblies. Again, true it is, that divers Churches amongſt us, are called by the names of thoſe Saints they are dedicated unto: but to ſay therefore wee do dedicate Churches unto them, it is very ridiculous. For when we call Saint *Peters* Church, or S. *Pauls* Church, it is but to diſtinguiſh them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and S. *Luke* in *Acts* 17. calleth it *Mars ſtreet*: will any man therefore be ſo fooliſh, or ſo fond, as to ſay therefore he committed Idolatry, or that therfore he dedicated that place to that Heathen god of battel? None I think will be ſo wicked or abſurd.

Moreover, it is true, that wee obſerve faſting days: but therein wee obſerve no Romiſh faſts, nor place therein the worſhip of God, nor the remiſſion of our ſins, nor the merit of eternall life (as the Papiſts do.) But the politick Laws of this land, which appoint that men ſhall not eat fleſh upon certain days, do it in reſpect of the Common-wealth, as to maintain Navigation ſo much the better, and for ſpare of the breed of young cattle; appointing moreover a penalty for ſuch as ſhall take the days to be obſerved, as meritorious Romiſh faſts,

I therefore wiſh them to ceaſe their ſlander againſt this Church, and to ceaſe their damnable Schiſm, and to be reconciled to that Church of ours, from whence they have fooliſhly departed: for how imperfect a Church ſoever it bee (whoſe imperfections God cure in his good time,) yet ſhall they never be able to ſhew otherwiſe, but that the

Church of *England* is the true Church of God,
from which it is utterly unlawful to make
a ſeparation. God for give us
all, and reconcile us
unto him, *Amen.*

FINIS.